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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, JULY 16, 1836. NO. 779.---VOL. XV.—NO. 29.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES.

No. XXX.

OMNIPRESENCE OF GOD.

A modern divine has described the restraining influence of this doctrine in the following terms: 'The perpetual presence of so powerful and venerable a witness, is one of the most awful considerations which can be addressed to the dissolute. It removes all the security which secresy can be supposed to give to crimes. It aggravates the guilt of them, from [their] being committed in the face of the Almighty; and his power to strike terror into the heart of the greatest criminal, in the midst of his misdeeds.'*

This representation, however, is chiefly applicable while the heart remains tender and unhardened by vicious habit. When an evil disposition has conceived, it produces sin; and sin, when it is finished, brings forth death. That is, when the mind has become rigid and reprobate through transgression, the presence of this powerful and venerable witness produces little effect. It is for the most part entirely disregarded; and punishment, which is the inevitable consequence of disobedience, has already commenced its infliction.

Allow me, by way of illustration, to adduce two examples of this melancholy fact; those of the profane and the fraudulent.

To the profane swearer, who with dreadful irreverence blasphemes his Creator, Preserver, and Benefactor, it cannot be expected to be delightful to recognize his continual presence. He is glad to escape from all sense of the feeling. He resembles a criminal flying from the face of his judge. But escape he cannot: he may sear his conscience; he may blunt his intellectual vision; still he cannot escape from the all-seeing eye. That eye rests upon him in life, in death, in eternity; and the man who has passed his probation in blaspheming his Maker, must possess effrontery equal to his impiety, if he can dream of being admitted to a state of enjoyment. Shall he anticipate heaven, from whose presumptuous breath the living are anxious to be relieved? Shall he anticipate the blessedness of heaven, whom the very earth,—that kind mother of the human race,—seems almost to reject from her bosom, 'impatient of pollution?' The sight of holiness has been hateful to him on earth; it has excited his mockery and derision; and it would be hateful to him *in heaven*. With such habits and dispositions, it will be merciful to consign him to *outer darkness*; to that retributive state, in preparation for which he has with fatal perseverance spent his youth, his manhood, his age, his decrepitude. Such is the dreadful doom of the blasphemer against heaven; the doom of such characters, as you too often hear pronouncing their own sentence of condemnation.

How are the circumstances of the dishonest or fraudulent man? Will he delight to feel Jehovah's presence, who circumvents his neighbor, and invades his property and rights; or who violates the laws of that country, whose protection he claims and receives? Can it be expected, that such characters will derive gratification from realizing the presence of a righteous Sovereign? No: they shrink from it as from the accusing voice within them. They cannot be his friends: they are disturbers of that impartial justice, which he administers, and how can they anticipate a share in the recompenses of his kingdom? To the extent of their power, and so far as their opportunites have permitted, they have counteracted the design of his government on earth, and, by consequence, they are altogether unprepared for the rewards of the righteous. The voice of justice cries: 'Cut him down: why cumbereth he the ground?' while compassion exclaims: O, that he were wise, that he regarded the presence of the Invisible!

Such characters may brave heaven and scoff at justice for a season; but if not cut off in the midst of their career, they become sensible in time of sickness and adversity, that the displeasure of the all-just is resting upon them, and that a fearful looking-for of judgment, a fiery indignation that will cosume his adversaries,—is all they merit, and all they have reason to anticipate.

If these developements are true as reason and revelation can make them, and if any man who lives a life of fraud and profaneness be now reading them, I call upon him in the name of God, as he would save his soul from death and perdition, to resolve from this hour to be no more guilty of those crimes. Say not, that this neighbor, that neighbor, the community, or the world are likewise criminal. Were it even true, which it is not, you would be laying a 'flattering unction' to your soul. Salvation is an affair altogether personal. The number of the unrighteous will by no means mitigate their doom. Were the multitude of the condemned innumerable, their misery would only be the more universal and overwhelming. O transgressor, if you would not sleep the sleep of death, awake, arise from the dead, and Christ will give you light, the light of Him who is invisible, the light of life. Then no more avert your face from his presence; suffer not your eye to be dimmed by inattention; suffer not your heart to be darkened by transgression.

* Dr Blair.

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 18.

FOREIGN ASSOCIATIONS.

During the last two or three centuries, numerous methods have been adopted by the members of the Catholic Church, for the purpose of propagating the Catholic religion in different countries. The Jesuit missionaries have been proverbial for their devotion to the cause. Among the associations of the Catholics, which are employed more particularly for the spiritual good of the people of this country, seem to be the three following:

1. In the 17th century the Roman Pontiffs entered more systematically into measures for spreading the Catholic religion, by organizing associations for this purpose. Among the powerful associations of this kind, the first which I shall mention, was the *Propaganda*, as it has been called, or *the Congregation for the Propagation of the Faith* (Congregatio de Propaganda Fide), which was founded at Rome by Gregory XV., in 1622, who enriched it with ample revenues. Its funds were increased not merely by the numerous contributions of the people, but by large donations of rich individuals. 'This congregation, says Mosheim, in his Ecclesiastical History,' which consists of thirteen cardinals, two priests, one monk, and a secretary, is designed to propagate and maintain the religion of Rome in all parts of the world. Its riches and possessions were so prodigiously augmented by the munificence of Urban VIII., and the liberality of an incredible number of donors, that its funds are, at this day, [in 1755] adequate to the most sumptuous undertakings, And, indeed, the enterprises of this congregation are great and extensive: by it a vast number of missionaries are sent to the remotest parts of the world; books of various kinds published, to facilitate the study of foreign and barbarous languages; the sacred writings and other pious productions, sent abroad to the most distant corners of the globe, and exhibited to each nation and country in their own language and characters; seminaries founded for the sustenance and education of a great number of young men, set apart for the foreign missions; houses erected for the instruction and support of pagan youths who are yearly sent from abroad to Rome, that they may return thence into their respective countries, and become the instructors of their blinded brethren; not to mention the charitable establishments that are intended for the relief and support of those who have suffered banishment, or been involved in other calamities, on account of their steadfast attachment to the religion of Rome, and their zeal for promoting the glory of its pontiff. Such are the arduous and complicated schemes, with the execution of which the congregation is charged; but these, though the principal, are not the only objects of its attention; its views, in a word, are vast, and its exploits almost incredible. Its members hold their assemblies in a spacious and magnificent palace, whose delightful situation adds a singular lustre to its beauty and grandeur.'

In 1627, Urban VIII., established in Rome a College or Seminary which was designed for the education of young men for Foreign Missions. The greatest care was taken to have the young men fully prepared for the office. This institution was founded in consequence of the munificence of John Baptist Viles, a Spanish nobleman, residing at the court of Rome, who presented all his possessions to the Pope. His zeal was afterwards followed by others. Urban appointed three canons of the patriarchal churches to the management of the seminary, and in 1641 placed it under the direction of the congregation *de Propaganda Fide*. This society has furnished aid to the Catholic missions in the United States; but we are unable to say what amount has been furnished for this cause. We have frequently seen it stated in the public prints, that such aid has been furnished, and we should expect it, considering the amount of its funds and the uniform zeal of the Roman Pontiffs for propagandism.

2. In France a number of associations of this kind were formed in the 17th century. In 1663 the king instituted the *Congregation of Priests of the Foreign Missions*. During this century, *the Congregation of the Holy Sacrament*, was founded in France, by Autherius, Bishop of Bethlehem, and in 1644, it received an order from Urban VIII., to have always a number of ecclesiastics in readiness to exercise their ministry among pagan nations, when called for by the pope or the congregation *de Propaganda Fide*. In 1663, the King instituted *the Congregation of Priests of the Foreign Missions*, which was approved by the Archbishop of Paris, and sanctioned by the Pope while an association of bishops and other ecclesiastics founded in Paris *a Seminary for the Missions abroad*, designed for the education of those who were set apart for the propagation of Christianity among pagan nations. These last two societies sent missionaries, and, by means of their large revenues, supported them in various pagan countries.

We are unable to say what connection *the Congregation of Priests of the Foreign Missions* in France has with *the Association for the Propagation of the Faith* now in operation in Paris. The Association of late has been active in sending money and missionaries to the United States for propagating the Catholic faith, and has now for several years published periodically, at Lyons and Paris, its doings and correspondence under the title of '*Annales de la Propagation de la Foi.*'

In the Pastoral Letter of the Catholic Council of 1829, 'the Prelates desire,' says the editor of the Annals, 'to return thanks for the generous assistance they have received from a benevolent society in France, and exhort the Catholics of the United States to do something also for the maintenance of the Church.' (*Quarterly Register*, III. 96).

FOR THE REGISTER AND OBSERVER.

EARLY RELIGIOUS EDUCATION.

A certain sad event, which was lately recorded in our papers, produced in me the following and similar reflections, and I offer them in the hope of exciting in others like reflections, and of rousing those who stand in the relation so nearly concerned, to a more earnest consideration of the subject of early religious education. It is with grief that, looking over our land, we see so many who have been ruined by the neglect of this duty. Every day's paper has its record of the crime and death of some youthful victim of dissipation. But the unrecorded anguish and sorrow of the parents, the grievous despair of the father and the disconsolateness of the mother—oh! who but those that have felt, can tell them. There is one great cause for this. What is it, saving the want of truly religious feelings and principles. Had it been otherwise, had the lost youth heard a mother's voice, telling him of God; had he heard a father's voice, in prayer, far other would have been the result; far different his death, and the remembrances of the parents. How much crime and weeping and sorrow and heart-breaking anguish might have been prevented if the victim, had been early taught the fear of the Lord.

There have been some, undoubtedly, who have erred widely, and perhaps died ignominiously, in spite of the religious teachings and warnings of their pious parents. But in general the maxim of Solomon holds true—'Train up a child in the way he should go, and when he is old he will not depart from it.' But if he does not receive these teachings, if he is not thus strengthened by religious principles, fearful indeed will be his hazard and weak his power, amid the temptations of the world. And alas how great is the disappointment of the parents in a child thus ruined. How heart rending their sorrow, how heavy their mourning, how deep and lasting their remorse, when he dies such a sorrowful death.

Perhaps this truth may be more forcibly conveyed by the following illustration:—I was walking, during a beautiful afternoon of spring, through our city, which seemed to be all life, partaking of the joyousness of nature, as it was freed by returning spring from the gloominess of winter. The quick passing to and fro, the hum of glad voices, and the happy shouts of boyish joy, raised in my mind feelings of sympathetic gladness. I stopped to review the scene passing before me. But as I turned, I gazed on that which contrasted deeply with all around it. It was a hearse, moving slowly through the streets, and I heard the solemn tolling of the bell, which before had been drowned by the bustle of life. I knew that it tolled the death knell of one who had been wont to mingle in this passing gaiety, but was now carried along, all unheeding of the world, on his way to the cold narrow grave. The hearse moved on, followed by a few carriages, which bore the heavy hearts of mourning friends. I looked around me to see if there were any who seemed mindful of what was passing, but I found none. No voice was hushed, no tone was changed and no countenance was altered. The young, the middle aged and the old, went regardless and unheeding, ay, apparently thoughtless, and unconscious that their path was darkened by the passing 'shadow of death?' My feelings of gladsomeness were changed to heaviness; and turning with a pitying seriousness from the world around me, I mused up my thoughts in my own bosom and slowly followed the funeral.

Who is it, that is now carried through the street for the last time? Is it he who in old age has lain down in the sleep of death, gladly to rest from the fatigues of this day of life? No! Is it he who, after a life of virtue, hath willingly resigned his spirit into the hands of his Maker? No: But it is one who in the strength and pride of youth is cut down, to whom death came too soon, led on by dissipation and sin. I had known him a boy while yet uncorrupted, and I had looked forward with the hope, that his infant purity might continue, enlightened by knowledge, but unchanged by sin. But alas: for him there was wealth to inflame and gratify, without religion to direct and purify his desires. For him there were none of the holy influences of family worship. To him no Christian mother's voice spoke of virtue and of God. Fashion and the world engrossed that time which should have been spent in directing his first love, to God. Unrestrained by religion and unchecked by the fear of God, he gave way to his evil passions, amid the scenes of dissipation and the haunts of vice, and that pure spirit, which was formed for heaven was corrupted by the demonic influences of sin and fitted for a fellow of hell.

Thus was it with him. His passion grew stronger and stronger, his vicious habits spread and strengthened with his years. Grievous have been the feelings of the parents beholding their son the victim of intemperance, and it hath rendered those feelings more dreadfully painful, when looking upon the wreck of their son, they have yet the consciousness, that it was caused by their own guilty neglect. And so he died; not gently taken away by sickness, soothed by the presence and kindness of friends. But he died an awful death—he died in a fearful hour, he died when the hand of intemperance was upon him. Without any of the hopes of a Christian he passed into eternity, with all his heavy load of sin upon him. Heavy indeed must have been the heart of those who followed that hearse; and when the coffin that contained the earthly remains of that departed sinner, was let down into the grave, and the earth covered it forever from mortal sight, how awful, how melancholy must have been the feelings of those comfortless parents. But time passed on. That evening's sun, set as cloudless, and the world went still on as gaily as though all this had not happened.

And now, let us go into that burial ground. There it stands in the midst of this city, as if to tell the passing world that they also must die; but its voice is unheard amid the noise and vanity of life. We see a stone, over the grave of him, whom we lately followed hither. If we read the epitaph, we find it tells of death and judgment, but not of faith, love, and the hope of heaven. He lived, he died in sin, and his epitaph can point only to judgment. Who would have their child die thus? May then every parent remember that the character of their child is much at their disposal, and it rests with them, in a great measure, whether their son shall live thus degraded and die thus hopeless, or whether he shall live and die a Christian.

R. S.

[From the Charleston Observer.]

FEMALE EDUCATION AND INFLUENCE.

Look into families—Who regulates the terms of social intercourse? Who gives character to the conversation, and who prescribes law there? It is the mother, daughter, sister, the female members of the family.—The husband, father, brother, and young men of every community, are influenced in every department of labor, and of duty by a constant reference to the opinions, the approbation of those whom they may meet in the hallowed society of home. The man is brutal, who can see unmoved a tear on the cheek of an affectionate wife; who can willingly excite a blush for a father's wrong on a daughter's face; or wound a sister's confiding feelings; or trifle with a lady's frown. Gentlemen are accustomed to speak and to act as they think will meet the approbation of the female society. This fact shows at once the importance that the sentiments of female society should be such as to form a correct standard of public opinion, and her conversation embrace a range of subjects worthy of the attention of men, of immortal men; subjects suited to the great duties of life, the interest of an eternal life.

The place which the female occupies in society, and the influence she exerts, requires the most complete moral and intellectual education to prepare her for her duties. She may not only 'learn to read, write, and cipher,' but she ought to have her mind and character formed by whatever can adorn or give strength to the intellect. And why should she not? She has a whole life to live—why not spend it rationally? She must always be doing something. The mind must think. Why may she not as well be wise as frivolous? Why may she not as well be devoted to literature as fashion? Why may not the conversation of mixed companies, which occupies so large a share of our time and attention, be rational, literary and improving, instead of being, as it too often is, vain, unprofitable, and dissipating.

Every view we can take of the bearing of female influence on the character and destiny of our race, enforces the importance that female education should be of the most substantial kind. I think but little of a young lady's ability to pencil a rose or polish a wax flower. I would rather see you able to analyze the flower itself, plucked in its season, fragrant with its native sweets, glowing with its native, inimitable colors, and enamel. I prize at a low rate the graces, which consist in exact and measured genuflexions, curved lines or angles. I would have you cultivate a sound understanding and a quiet sense of propriety in all your intercourse with society, in all your intercourse with yourselves. The character which will thus be formed under the influence of a meek and quiet spirit, will recommend you to approbation, when every design of art will fail.

I would not have a lady inattentive to her person, much less contemptuous of the ordinary forms of social intercourse—But I give it to you as the deliberate result of my observation on society, that true grace of personal manner, so far as that is a subject of education, depends far more on a correct sense of propriety, and on intellectual education, than on any physical training of the dancing master, or rules of art.

BAPTISM AND THE LORD'S SUPPER.

Extracted from an Article in the Literary and Theological Review for June, entitled 'Effects upon the Church of its Relative Position at Different Periods.'

'Protestants, or at least, Puritans amongst Protestants, are attempting to act upon the principle, that true Christians are to be distinguished from nominal, by the reception of the sacraments.

To suppose that the Great Head of the Church ever designed thus to distinguish real Christians from the pretended, is to dream that the power of discerning spirits has been bestowed forever upon his ministers, and to go in the face of the plainest passages of Scripture. Whereas, to adopt the scriptural and primitive idea, that baptism is the badge of a people outwardly dedicated to God, both young and old, bond and free, male and female, as the Jews were dedicated, in their national capacity, to the Lord, is to embrace a principle at once intelligible and practical. Then no fiery ordeal to repel unworthy recipients from the Lord's table, unauthorized in its character, unequal in its operation, and useless, if not pernicious in its effects, will be deemed indispensable. The simple rule will be, (as after all it must be,)—'by their fruits ye shall know them.' The thought would no longer be entertained for a moment, that coming to the Lord's Table is the mark by which the true Christian is to be distinguished from the merely baptized person. But nominal Christians, whether only baptized or communicants, would then be watched for the fruits following their profession, to show whether or not they were real believers.

At the first institution of Christianity, the extreme of the modern notion was of necessity acted upon, and none were received to any of the ordinances of the Gospel, but upon a profession of personal faith and piety. And whilst heathenism, like a belt of fire, hemmed in the Christian Church on every side, nearly all who received the seals of the general covenant of the Christian religion, were also, in particular, under the influence of its spirit. But in the course of ages, when whole nations became nominal Christians, with their general character of wickedness only to a very small extent altered by the general influence of the true faith, men arose, who, dreaming that they had made discovery of a new principle, capable of entirely purifying a corrupt Church, endeavored to establish the practice of distinguishing the true from the merely nominal Christian, by receiving none to the Lord's Supper, who were not, by the application of their tests, undoubtedly converted and changed men.

Countless circumstances have conspired to give effect, in this country, to the tendencies of these several departures from primitive principles and practice. Our country is nominally Christian, and yet is not Christian. Baptized Christians are distinguished from a great mass of unbaptized heathen, who yet, in a certain sense, are not heathen. And communicants are distinguished from the world and from the baptized, as though they alone were Christians, whilst, (so lost is all discipline!) by their lives and conduct, they are distinguishable neither from the world of the baptized or of the unbaptized!

This state of things is exclusively English and Anglo-American. It is no where to be found amongst continental Protestants, and only to a small extent amongst American Protestants of continental origin. Neither, indeed, have the tendencies of modern and ultra-puritanism, taken active effect even in this country, until within the few past years. Amongst German Lutherans and the Dutch Reformed, not a child can be found unbaptized, not a youth without confirmation, not a grown person (unless boldly ungodly) not a communicant.* And even amongst the descendants of Plymouth Puritans, within the memory of some now living, whole country towns were to be found, where there were not ten dissenters from the Congregational Church, and hardly as many unbaptized, or who did not, at a certain period of life, become communicants, if not notoriously wicked in their conduct.

The writer still entertains the horror with which his education inspired him, of seeing the depraved and the unworthy admitted to the Lord's Table, and adults taking upon them the Baptismal vow without reflection and deep sincerity. But as to the method of preventing these enormities, his ideas have undergone a complete revolution. It is, says the modern puritan, by adopting the principle that, by a close personal examination into the signs of conversion, none but the changed at heart, shall be received to a participation in the sacraments. It is, says the Christian of the old school, and of the days of Cyprian, by receiving all upon their serious profession, them and their children, and to keep the Church as pure as possible by strict discipline.

If the Apostles understood their Master, his divine methods for keeping the Church as pure as it well can be on earth, were embodied in the discipline of the Church, if not in the time of Cyprian, yet surely in that of Irenæus, and Polycarp, and Ignatius. But no, says the Simon Pure of modern times, we have hit upon a principle which is wiser and more potent than that of the first Christians—we will make strict inquest into the evidences of personal religion, we will appoint a committee to distinguish infallibly between the true Christian and the false professor!

As circumcision was for all born of Israel, or brought into any of his families, and the passover for all the circumcised; so is baptism for all who belong to the community of Christians (unless grown to man's estate without it, when the profession of repentance and faith, as at the first, must be required), and the Lord's Supper for all the baptized, except those whose worldly or irreligious lives, whose overt acts, have subjected them to holy discipline.

The practice amongst the descendants of English Puritans, Scotch Presbyterians, and American Baptists and Methodists, has wrought the most singular change in the position of the Church (if in that term you include all baptized persons) which the world ever saw! I attempted to describe that position in the odd medley of words found upon page 162. Are baptized persons members of the Church? Most assuredly, replies every Christian confession of faith. Are baptized persons members of the Church? No indeed, reply the practice, and the indignant protestations, of nearly every body of Christians in America. None but communicants are members of the Church? In point of fact, then, we have amongst us three classes of persons,—the baptized, who if communicants are by all considered the Church,—the baptized who do not commune, and yet are ranked with the world,—and the unbaptized, who, though heathen in fact, are sometimes more nearly Christian in temper, than either of the other classes.

To what must all this grow? To what can it grow, but to such a deep and wide spread conviction of the necessity of return to primitive discipline and practice, as shall save the Church from utter ruin? To what is it fast growing, but to the gathering of an army of opposers to the religion of the cross, which, by threatening or actually bringing back the persecutions of the first three centuries, shall also bring back the unity, the strength, the holiness of that blessed period!

* The vantage ground upon which such a state of things places a minister, is strikingly illustrated in the narratives of Oberlin and Neff. How much more powerful his appeals to young persons on the score of their baptismal vows, than similar appeals can be in this country!

FATALISM.

Extract from a speech by Dr Beecher, at Pittsburg, at a meeting held to take into consideration the increasing desecration of the Sabbath.

Another of the dangers which threaten us is fatalism. I know indeed, that there are others in the opposite extreme; but this is an evil upon which we cannot with safety shut our eyes. I know what I say. I am well acquainted with the interior of many of our cities, and I do know that the prevalent epidemic which is there most to be dreaded is skepticism. It is not deism nor atheism. The being of a God is admitted, and the truth of the bible is not denied; but there is a practical doubt of personal accountability. It was so in Boston, when I resided there. I believe it is so, to a great extent, in New York, and know it to be so in Cincinnati. The laws of God's government lie loose upon the neck. The form of this skepticism is a philosophy which treats the mind of man as though it were matter, and volition the coerced effect of motive, as the spark is produced by the concussion of the flint and the steel. This is the moral miasma which is fast rising in the marsh of the national corruption, and creeping and spreading abroad over the whole face of our community. The evidence of its existence is to be found in the unquiet state of society; in the unsettling of things heretofore stable, and in occasional bursting out and explosion of human passions in open violation of the public tranquillity. It is the same influence which in Paris demolished the Bastile, and which now burns with secret hatred against our laws, and every thing in the form of civil restraint.—This is that demon which gnashes its teeth at all curb of moral restraint, as well of earth as of heaven. I ought to notice here the systematized advocacy of licentious practices. It is as though the human heart did not pour out its streams of corruption fast enough, as if it needed the inebriating draught to quicken it. There are men among us who volunteer to become the ministers of sin; and there are women who pour their polluted breath against all the sanctities of social life; and there are women too, who go, and with greedy curiosity listen to invectives against the family state, and all that is pure and lovely, and of good report in our social state. In this crusade against virtue and happiness all that is odious, and all that is deadly, takes the specious name of some moral excellence. It is all done under the name of virtue. I have read the tracts of Fanny Wright and Robert Owen, and I felt ashamed although I was alone. I believe I blushed though no human eye was upon me. In these productions there is nothing which men have agreed to call wicked, which is not canonized; and nothing which they have united to call virtuous, which these writings do not ridicule, vilify, and throw mud upon. We deceive ourselves if we think the influence of such productions is feeble. Their adsurdity is not an antidote to their poison. Why else does such licentiousness burst out upon us? The volcanic passions of men, it would seem are not hot and violent enough, but, like the furnace of Nebuchadnezzar, must be heated seven times. It is to this process that we owe the assassinations and murders which are daily multiplying upon us, so that the blood runs an unbroken stream. When I was speaking some years ago on the subject of duelling, I ventured to predict that unless that practice should be checked, the time would come when duelling would be too slow a process for the headlong passions of men, and they would stab and pistol each other in the public streets.—And how far are we from such a state of things? Assassination, in some parts of our country, is growing to be as common as it is in Spain. When I behold these things I cry with Jeremiah, 'O! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the hurt of the daughter of my people.'

Then there is a systematized effort to pollute through the eye. The pencil, and the chisel, and the art of engraving have prostituted their power to this bad end. Learning men wickedness by printing is too slow. We must have pictures to teach it through the eye. There is a kind of mental tippling in this matter. Men drink through the eye that they may inebriate the soul, and wake up to a preternatural activity, all its wickedness. And this is all done under the pretence, forsooth, of patronizing the fine arts. O! what fine arts! See what a beautiful statue; so like to nature. True, is it naked, but it is so like to nature. But it is more like to nature than nature to herself, and if the imitation is so beautiful that ladies gaze with delight upon it, what if they should gaze upon the living model which God made? Shame on it! It is said to be common in France. Yes, and how much chastity or how much liberty is there in France? Oh! if our mothers and our sisters are to become like them, what will be the value of our home and of our country? Fine arts! Heaven defend us from such arts. They may adorn our cities and our palaces, but they will leave us a ruined people. Oh! mothers! Oh! daughters! save us, save us from the debasing, the corrupting practices of European society.—*N. Y. Observer.*

FOR THE REGISTER AND OBSERVER.

REV. A. B. MUZZEY'S REMARKS

At the Sabbath School Celebration in Lexington, July 4th.

[Communicated by a 'Subscriber.']

It was not my expectation, Mr President, to have offered any remarks at this time. But I am moved to second the resolution just offered because I feel a deep interest in the efforts of our Sunday School Teachers. They occupy a station not inferior in influence, over those affected by it, to that of the Christian minister. It is as my colleagues therefore, in the great work of doing good to human souls, that I would now contemplate, and directly address those here assembled.

I have said, my friends, that you exert an influence over the children in your care not inferior to that of the preacher—I may say more than this. Your instructions have greater power on their minds and hearts than his. For he addresses himself to those of mature understanding. He does not anticipate, and it were vain if he did, meeting their special wants as religious beings. But this is the very aim and end of your office. You are brought into immediate contact with their tender hearts. And this at the very forming period of life. We all know the immense power of early associations, and of the teachings of our childhood; how they remain with us and mould and determine our characters through every succeeding stage of our lives. It is at these, the very fountains of all moral and spiritual instruction that you now stand, and from these that you minister the waters of life to thirsting immortals. And they drink of those waters freely and gladly. The preacher speaks too for other hearers, many of whom take no interest in his messages. They were not taught in the scriptures from their early days. The first lessons they learned were of earthly, perhaps, alas! of polluting things. They are lost now, as it were, in ignorance and error, and their hearts are immersed in wordly cares and gains, if not hardened in guilt. We have not faith that our labors can reform and save all we address. But you may feel this confidence. A faithful Sabbath School Teacher cannot labor in vain. The soil is good. Genial suns beam on the field. The early and latter rain are promised. You must be instrumental of success, of a rich harvest among those you devotedly instruct.

But why should I wish to do good to these children? This question is sometimes heard

from those solicited to become Teachers: 'What does the welfare of my neighbor and of his children concern me?' Let me tell you, it does concern you. It is your duty to do all the good in your power. As Christians we are commanded to 'love our neighbor;' we are forbidden to live to ourselves and for ourselves alone. We are knit to our brethren by ties that we cannot dissolve. The only question then for you, my friends, is this—'have I the ability to contribute any thing to the moral and religious improvement of these children?' I may find excuses for a neglect of exercising my abilities, and think others have more talents or time for this work than myself. But will their violation of duty atone for my neglect of my own? Can I not do a little good in this way? If you can, then your obligation is manifest. I am gratified to hear that of the 300 children connected with the Sabbath Schools in this town, 100, a third part of the whole number, have joined them within a short period previous to this celebration. Teachers, on you it now devolves se to interest these pupils that they shall remain in your charge. What a motive have you to the utmost fidelity. God grant that not one of these precious souls shall turn back to the world, and forsake this hallowed band.

I have spoken of your duty to these children. But that is a cold word. I feel that you enjoy here a privilege—Yes. Look at your vocation and you must feel so likewise. What is it? Doing good, doing a certain good, doing that whose effects shall extend through every period of coming life; helping to prepare young minds and hearts for all their civil, social, moral, and religious duties; training up the elements of devoted sons and daughters, kind brothers and sisters, faithful companions, good citizens, good neighbors, men and women to be loved and respected wheresover they go. And this is the smallest of the fruits you may produce. For these little ones are immortal spirits. And such is the power of your words, that you may give them an impulse that shall be felt through the endless ages of eternity. You may lay a foundation on which faith, hope, love to God, love to Jesus, Christian benevolence shall be built up to immeasurable heights.

You all moreover desire, I doubt not, to improve yourselves, to become holier and better. In no way can you more surely accomplish this object than by performing aright the services of a Sunday School Teacher. You may meditate in your closet by day and by night, and yet make little progress in the Christian course. But when the Sabbath comes, let it find you regularly in your place, striving to lead these young souls to the feet of Jesus, and you cannot fail meantime to be made better yourselves. It is impossible you should pursue these labors with interest and spirit and not be improved in your own characters.

Let me point you to an example which it is your privilege to follow. It is that of our blessed Redeemer. When he was on earth 'he took little children in his arms and blest them.' And you are permitted to bless these immortal beings entrusted to your hands. Need I add to this motive? If you would win and wear a crown of glory, remember the promise of Jesus, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Welcome, faithful servant, to the joy of your Lord.'

FOR THE REGISTER AND OBSERVER.

Mr Editor,—In a communication respecting the Ministry at Large in your paper of last week (July 9th) the following passage occurs. Speaking of a man who was 'firmly set against all Christian ordinances and worship,' the writer says—'The true spirit of Christianity being exhibited towards him, he could no more refuse to love it than a man can refuse to see the light pouring upon his eyeballs.'

I take the liberty to remark upon this passage, not only because I find it in a Unitarian publication, but because I suppose that the sentiment which it contains is believed by Unitarians generally; and if it be true of an individual so peculiarly prejudiced as the one described, I suppose it must be believed, *a fortiori*, respecting the great mass of mankind. This sentiment however seems to me to be contradictory to the whole tenor of the New Testament, and particularly to some passages of it which I will cite.

John vii. 6 and 7.—'Then Jesus said unto them, (to his brethren, who did not believe in him,) my time is not yet come; but your time is always ready. The world cannot hate you, *but me it hateth, because I testify of it that the works thereof are evil.*' Jesus Christ certainly exhibited the principles, spirit, and temper of Christianity in the most perfect manner. Yet the world hated him! Why?—Because he testified of it that the works thereof were evil. Because he showed so clearly that the principles and practice of the world were diametrically opposed to his requisitions, that it became necessary for them, either, maintaining their former principles and practice, to reject him as a false calumniator, or, renouncing those principles and that practice, to become his disciples, and consequently become themselves the objects of that hatred which the world exercised towards their master.

Again, Christ says, speaking to the Jews, (John viii. 45—47) '*Because I tell you the truth ye believe me not.* Which of you convinceth me of sin? And if I say the truth why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not *because ye are not of God.*' This passage is to the same purpose with the former. It declares that the hearts, dispositions, affections of those to whom he spoke, were alienated from God, and that such was their repugnance to 'the truth' that they would not believe or receive it, even from the lips of the sinless Jesus.

Again, (John xv. 18, 19.) Christ says to his disciples, 'If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, *therefore the world hateth you.*'

In all these warnings respecting the hostility, reproach, and contempt, with which their message would be received by the world, there is not the least intimation that these feelings would be caused by an unfortunate misunderstanding of that, which, rightly comprehended, would be welcomed with joy; but it seems to be taken for granted throughout, that the very message which was put into their mouths, the very life which they were required to pursue, the very terms on which they were authorized to proclaim salvation and eternal life, would of themselves excite the enmity of the human heart, and excite it alike in Priest, Pharisee, Sadducee, Roman, Greek, and barbarian. It seems plain to me that Christ and his apostles were hated simply and solely for those things in which Christianity caused them to differ from other men. But the requisitions of Christianity have not been changed since the time of Christ. Neither is the nature of men altered. I expect therefore that the truths of the gospel will still produce the same effect upon the unregenerate heart as they formerly did. And I regard it as an important testimony to the truth of the doctrines which I hold, that the faithful preaching of them still produces the same effects that were produced by the preaching of Christ and his apostles. In other words, the human heart *does invariably 'refuse to love' the peculiar characteristics of the gospel*, until a deep conviction of sin or of danger forces it to fly to that sole refuge.

I will quote but one more passage, viz. John iii. 19 and 20th verres. 'And this is the condemnation, that light is come into the world, and *men loved darkness rather than light, because their deeds were evil.* For every one that doeth evil *hateth the light*, neither cometh to the light, lest his deeds should be reproved.'

If these and other passages of like import in the Bible, are to be understood according to their most obvious meaning, how can the sentiment of your correspondent be defended?

By replying to this question you will much oblige A TRINITARIAN READER.

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 4.

I shall now speak of the influence of this ministry in the rescue of *children* from moral ruin. There is no spectacle in the world more painful than that of a child surrounded by influences tending constantly to excite the lower passions of its nature. To such influences what can the child itself oppose? The moral will is not yet distinctly developed. There is no power of making that moral resistance which in mature life so often changes temptation into spiritual strength and glory. That holy prudence and patience cannot have been gained, which feed the 'calm and beautiful and silent fire' of virtue even 'from out the incumbrances of mortal life.'

The child, as by an outward necessity, grows up depraved,—becomes a bad man or bad woman,—almost without any serious voluntary wrong-doing in its own soul. Now there are many children in this so mournful so dreadful situation. And it should seem, no effort can show a more authentic seal of heavenly truth and charity than that which takes the children thus breathing in death as from the all-surrounding air, and places them in a *pure* moral atmosphere.

This effort the Ministry at Large is continually and successfully making. I will, as usual, describe some cases of actual occurrence.

The Minister at Large was called to visit a woman, who, though married had been dissolute, —but now lay on her bed dying of consumption. She had one son,—her only child. Under the moral treatment he had received, he naturally became very bad, a truant from school, and in all ways disobedient;—so much so that he had to be tied to his mother's sick bed!

She was at first careless about her own moral condition. But, at length, after much pains taken, she was aroused to a sense of her danger, —and with gratitude opened her heart to religious influence.

At times the Minister joined with her in the music of devotion,—of which she became very fond. On one occasion at the close of the afternoon service in the chapel he took several little girls to her room to aid in bearing up her spirit to heaven on the wings of holy song. She sat up in bed as far as her weakness would allow, and with moist eye and kindled cheek testified the depth of her emotion. She was especially affected by the Hymns commencing,—'There is a land of pure delight,' and 'I would not live alway.' This was about three weeks before she died.

The appearance of that wasted form filled with rapture, and agitated as with the power of inspiration, by that purest and most unearthly language of Prayer,—Sacred Music,—coming from the lips of blooming youth,—wrought most powerfully on the hearts of the children themselves. The opportunity was improved to impress *them* with those religious sentiments which would give support in their time of need, taking the sting from death, gaining victory over the grave.

At her death the mother committed her son to the care of him who had visited her in her illness. He was sent into the country and placed in a good situation,—but without being reclaimed. It was very plain that nothing would do but a course of distinct moral discipline. Accordingly he was placed in the Farm School where he is doing well, and promises to become a useful member of society. Unless so saved, he would now very likely have been on the road to the prison or the gallows.

The next case is that of the son of a widow woman. He was a boy of fine capacity, and had been in one or two stores,—but showed so much of rudeness and passion as to displease his employers. At last being about twelve years old, he went to sea. On board ship his unruly dispositions still grew in strength,—and he came home to rove about the streets and be the ringleader in gangs of quarrelsome boys. His mother in great distress sent for the Minister at Large. After a great deal of labor and anxiety he was placed in the House of Reformation at South-Boston. He has now been there a year, and is one of the most regular and praiseworthy lads in the Institution. He habitually visits his mother and manifests a strong affection towards her. His strong faculties brought into the service of virtue may yet greatly bless the world.

In another case there were three children. The mother had died. The father was intemperate. The Minister at Large was desired to visit the grandmother, a very old lady. Passing up a stair-case, which led through total darkness, he found her room at the head. The poor woman was in utter perplexity as to what should be done with the children, two of whom were girls. They were sickly,—pale almost to whiteness,—their flesh shrivelled. The two girls were placed in the Female Orphan Asylum.

A letter was some time since received by the Minister at Large from the Levertt St. jail, written by a man confined there for debt. He had recently lost his wife. And thus three little girls were left without the care of father or mother. They had been placed at board in a very obscure place in the northern part of the city, but the woman who had taken them, said she could keep them no longer. The father, who had strong affection for his children, greatly troubled at their condition, wrote the letter to implore aid. They were introduced into the Female Orphan Asylum, and are growing up in all happiness and goodness. The eldest has gone into the country, where she lives useful and beloved.

The father is now able to support himself. His face kindles with joy, and his tongue is eloquent with thanks, whenever he sees or hears from his children,—whenever he meets the friend, who, by placing them in that excellent Institution, has been instrumental in procuring such blessings for both the offspring and the parent. I might write almost without end, giving cases like these, which are of frequent occurrence.

I will present but one other, which took place very recently. It is that of a child most cruelly abused by her stepmother. The father, soon after the death of his first wife, married a woman, who, though herself ruled by her passions, had a character marked by a certain kind of commanding energy. They were both intemperate. They lived at this time in Ann street at the centre of a most filthy lane and in a most wretched apartment. The woman's cruelty to the little girl had incensed the neighbors to whom the child had even been obliged to go for food. The tyrant-mother had actually torn out hair from her head, and knocked out teeth from her mouth. And she continually imposed tasks altogether beyond her strength. One of the neighbors at length persuaded the father to go with him to the Minister at Large, that the child might be given up to better treatment and influence. The father was willing to give her up. The step-mother objected. Still from time to time the Minister at Large visited them, and urged them to place the child where she could be educated. Calling one day at the room, we found both the parents at home. The father seemed more anxious than ever before, and was now willing to say decidedly that the child should be removed. And the woman herself, alarmed by the strong admonitions she had received, had very much softened her tone of objection. The father called the pale trembling girl to his side. 'Tell,' he said to her,—'tell where you slept last night.' At first she hesitated and seemed as if some fearful spell bound her tongue, that it should not move. She was then urged to point her finger to the place where she slept. She pointed to the moist dirty floor at our feet!—The innocent sufferer is now placed in what must be a new world to her afflicted soul,—the Children's Friend's Asylum.

I spoke of a boy sent to the Farm School. A considerable proportion of those in that excellent Institution have been sought out and saved through the efforts of the Ministry at Large. This Ministry has also often sent those needing kindness and instruction to the Female Orphan Asylum, the Children's Friend's Asylum, and, where the case made it needful, to the House of Reformation. Many have been raised to knowledge and virtue by being introduced into the Public Schools.

I would say a word as to the *importance* of this influence exerted by the Ministry at Large. But what words can describe it? What calculations can measure it?—When the joy of salvation can be adequately portrayed, when the depth of Despair can be sounded,—then, and then only will the limits of this influence appear.

SPECTATOR.

FOR THE REGISTER AND OBSERVER.

HAS EVERY MAN A SOUL?

But is it indeed true that all men have souls? anxiously asked young Abdallah, the son of Mohamman Al-Skeikh? I am told that the glow worm which crawls at my feet has no soul: that when the tide of life ebbs from its dull body the living spark, which once fired it, has gone out forever. I can credit this; for of what use were a soul to a creature so mean, when compared with the other living things of *Allah* the Allfather? It needs no soul: and he who makes nothing in vain, has wisely left it without. The great Prophet, whom we adore, has revealed to us that of Beast and Fowl all have souls, immortal souls, which alike have emanated from the fulness of Allah. I cannot doubt it. In the stately tread of the king of beasts; in the fire-jewel of the gazel's eye, I read the witness of a soul, and find proof of their immortality, in the noble steadiness, with which they pursue the paths their Father designed for them. The Bird of Paradise, whose holy song sanctifies the fore-court of the Morning, and mysteriously hallows the tent of the Evening—proves the divineness of her soul. I cannot doubt the immortality of Beauty, of worship and of Love. Therefore, are the words of Mohammed above question. But, yesterday, a pale-faced disciple of Jesus assured me with the confidence of Omer, that men too have souls: that they do not die when disease breaks down the soul's citadel, but only retire to some stronger fortress, whither the fair-faced angel of Death conducts them.

A doctrine so novel has filled me with surprise. I see no evidence of a soul in the multitude of the sons of men. Tell me then, my wise Hakimah, if man has indeed a soul.

The wise son of Odalka, himself a descendant of the illustrious Prophet, sat with his hoary beard divided in his hands, and, musing until the angel of speech moved his tongue, he replied,

'Son of Mohamman! your question is above your years. But since my days on Earth must now be few, I will give you the counsel of long wisdom. That man has a soul, has been believed by the sages of other days. They cheered themselves with the hope of one day re-seeing their Camels and Rose-birds, on the banks of more beautiful streams than our own. It was not all a delusion. There was a time when Allah gave every man the birthright of a soul. But so gross, at length, became the sons of men, that he took from the majority of them this great gift. Still however,' continued the sage, 'the remark of our ancient guide is true. The virtuous have still a soul. It is their birthright, and immortal joy is their death right.

Think you the all-gracious Allah, to whom be praise forever, made aught in vain? Made he not the sun to shine, the girofla to produce perfume, and the ship of the Desert to bear our burdens? But of what use were a soul to yon merchant of yellow silk slippers, who never thinks of aught but his gold! Akiba the shepherd of Alkada can have no soul: else would he daily brutalize his noble nature in the forbidden arrack? The son of the Cimetar has no soul. The successors of the brothers of Joseph are not to taste the cup of immortality.

Cast thine eyes around thee, thou son of the wise, and tell me dost thou see men diligent to use a soul? Seest thou, that, like the birds of Eden they are true to their nature, are provident for their young, and are mindful like these to follow the paths of instinctive temperance?

Alas, no. Know thou then, that the God of the Prophet has made nought in vain—and that only such as he has destined to be wise are gifted with a soul. But remember, my son, in the morning of thy day, all are presented with an immortal soul who will keep it pure from the stains of Evil. Z.

FOR THE REGISTER AND OBSERVER.

In No, 16, in the last Register, relating to the Spread of the Catholics, I observe the following paragraph. 'Roger Williams, the founder of the Baptists in Massachusetts, was obliged to fly from the province, and took shelter among the savages, in a place which he under the belief of a special divine protection, called Providence, which name it retains to this day.'

This statement, short as it is, contains two errors, which no person acquainted with the early history of Massachusetts or of Rhode Island, should have fallen into: first, that Roger Williams was the founder of the Baptists in Massachusetts, second, that he was obliged to fly from the Province on that account. Williams was the Minister of the First Congregational Church in Salem, and never was supposed to be or charged with being a Baptist till more than two years after he left the province. It is many years since I read Backus's history of the Baptists; but if my memory has not greatly failed, he represents John Russell, a mechanic in Boston, to be the person who first promulgated the doctrine there. There is in the early history of the *Province* enough to prove the intolerant spirit of the first settlers, without going out of the Record, and every thing relating to the History of a founder of a state ought to be recorded correctly. J. H.

Providence, July 6th.

CHRISTIAN REGISTER.

BOSTON, JULY 16, 1836.

GENERAL ASSOCIATION OF MASSACHUSETTS.

This body is composed of delegates from the local Associations of congregational ministers reported to be orthodox. The meeting for the present year was held at Worthington, 20 miles west of Northampton, on Tuesday, June 28th.

Among the subjects that came before the meeting was that of *Exiled Churches.* Our readers will be able to form some notion of what is meant by such churches, from a brief account of the Report of the Committee on that subject, and of the speeches of members of the Association respecting the disposition to be made of the Report. We take the account from the New England Spectator. It seems that it matters little whether Unitarians succeed in securing their equal privileges by silent votes, or by polemic contests with the orthodox, or by a disposition to unite with them in such social and benevolent efforts as Jesus Christ prescribed, and declared as fitting men for the kingdom of heaven—it is all 'naught;' they are infidels still. It is comparatively a small thing in matters of opinion, to be judged of man's judgment, even under the assumption of pronouncing the judgment of God. It has always seemed to us to constitute a large share of individual happiness, to believe that all who profess and call themselves Christians, who lead a Christian life, who love our Lord Jesus Christ in sincerity and do the things that he saith—are his disciples; while the contrary persuasion, that his disciples are confined to a particular set of believers, must, we should think, greatly abridge or impair the happiness of every man of enlarged mind and generous heart.

But our readers will be impatient to see what this Report concerning *exiled churches* is, and what grew out of it.

EXILED CHURCHES.

Rev. Mr Storrs read extracts from a long and valuable report, on the subject of exiled churches or those churches which have been driven from their places of worship &c. in this state, chiefly by unitarians. The report stated that 81 churches had thus been exiled;—46 had been compelled to withdraw as churches, and in 35, it had been done by individuals. The report stated at large the measures which had been resorted to, to put down orthodoxy. Yes, *to put down orthodoxy*; for in no instance have efforts been made to convince those who have been driven off, of their errors, and reclaim them. The report also details the manner in which votes have been obtained, to create a majority against the orthodox. As a whole, the report is very able, and will produce a great sensation in the religious world.

Dr Cooley moved that the report be accepted and printed.

Mr Robbins moved that it be put on the files of the Association. He thought it carried the appearance that there was a leaning on the part of our legislature, and judiciary towards one denomination, or rather against orthodoxy. It would tend to excite opposition, which would at the present time be prejudicial.

Dr Cooley thought the facts ought, by all means, to come before the public.

Mr Lovell thought that it had better be published, but under individual responsibility, and not as emanating from this body.

Dr Humphrey was at a loss what course to pursue. He was not willing to have such a document locked up; nor did he desire to awaken opposition. Unitarianism is evidently on the decline. Whether we can do any thing to hasten it, is questionable. If this document goes out, it will pass under review, and be severely handled. The government may think that the General Association has taken it on themselves to deal with them.

Mr Maltby of Taunton hoped the report would not be locked up. He thought it might be well to have it inserted in some theological review.

Mr M'Clure after reading a paragraph from the report, alluded to the choice of a preacher at the Congregational convention in May. He thought there was an inconsistency in reprobating an exchange with unitarians in our individual capacity, and in our associate capacity, choosing a unitarian preacher.

Mr Fiske moved that the report be referred to the same committee, with instructions to make such a disposal of it as they shall think will be for the greatest good.

Mr Stearns hoped it would be printed. There was an impression abroad that unitarianism is declining. It is a mistake. They have changed their mode of defence. They no longer attack the orthodox; but are using a no less effectual method for success. They are now endeavoring to make the people believe, that after all, there is not much difference between the orthodox and themselves. The difference lies only in non-essentials—in speculations. They are now endeavoring to effect a union in prayer meetings, in Sabbath school operations, &c.

Mr N. Adams said that the orthodox clergy in Boston were all opposed to the recent efforts for a union to promote Sabbath schools.

Further remarks were made by Mr Hitchcock, Mr Harding, Mr Worcester, and others; and the whole subject was then referred to a committee consisting of Dr Beecher, Mr Hitchcock, Mr Robbins, Mr Rogers, and Dr Humphrey.

On Thursday morning, the committee reported, 'that the report be referred to the publishing committee (Mr Worcester of Salem, Mr N. Adams and Dr Fay) in connection with the chairman of the committee (Mr Storrs) for revision and publication. The revision to have respect to the accuracy of the facts, and to any allusions which may be deemed invidious.

Mr Robbins was opposed to the report. He was not yet prepared to say that unitarians are not Christians. He trusted that Providence would yet reclaim them to the belief and purity of their ancestors. He did not believe all the prayers of the pilgrims were in vain, but would still more be answered by the restoration of these churches.

Dr Beecher thought it was too late in the day to doubt whether unitarians are not Christians. We passed the Rubicon, when we refused to exchange with them, on the ground that they are not Christians. He was aware of their present insinuating course to induce the belief that they differ little from the orthodox, and to bring about a union. Touch not, taste not, handle not, must be written on unitarianism, as much as on rum. [Mark the delicacy of this heresiarch.]

Report adopted almost unanimously.

LONDON ANNIVERSARIES.

Various Religious and Benevolent Societies held their Annual meetings in London in May last.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following are the chief statistics of this Society stated by the correspondent of the New York Observer.

The receipts of the society during the last year amounted to 86,819*l.* 8*s.* 7*d.* and its expenditures to 107,483*l.* 19*s.* 4*d.* The number of copies of the Scriptures, or parts of the Scriptures, issued from the depository of the society, during the last year, was 558,842, making the whole number since the organization to be 9,751,792, in more than 160 languages and dialects. The society issued from its depository in Paris, last year, more than 80,000 copies of the word of God; and, including the issues of the Protestant Bible Society, and the French and Foreign Bible Society, more than 100,000 of the sacred Scriptures, or portions of them, were put into circulation in France during that period.

METROPOLITAN CITY MISSION SOCIETY.

This Society embraces both churchmen and dissenters.

Its first annual meeting was held at Exeter Hall on the 16th of May. It has already employed 40 agents, who have made 43,962 visits to the poor, the sick and the dying, held 469 prayer meetings, and gathered 1,000 children into schools. This Society bids fair to do great good. Mr Buxton, who presided at the meeting, and the Hon. and Rev. Baptist Noel and others, stated that there is reason to believe that there are a million of people in London who scarcely ever attend any church, and that the Sabbath is dreadfully profaned.

SOCIETY FOR PROMOTING CHRITIANITY AMONG THE JEWS.

This Society has manifested much zeal and been at considerable expense in procuring, publishing and distributing the New-Testament in a Hebrew version, and in the employment of Missionaries. The efforts of the Society have not been without some effect. In the north of Europe (it is dobtful how far the Society has had much instrumentality) conversions of Jews to Christianity are not infrequent.

The missionary at Konigsburg has 23 Jewish Christians in his church. There are 700 baptized Jews at Berlin, many of whom give good evidence of being truly converted to the Lord. Three Professors at Breslau, and five at Halle, were once Jews. Between four and five hundred Jews have been baptized in Silesia.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

In connection with this Society a board has been appointed for a Colonial Society to promote religion in the British colonies.

This Society is said to owe its origin to the intercourse which has commenced 'between the British and American Christians;' meaning the deputations from the Congregational Union of England and Wales on one part, and the Presbyterian and Orthodox Congregationalists of the United states on the other.

Many other Societies held their annual meetings; but the accounts we have seen are for the most part meagre.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Extract from a letter of an American gentleman, dated London, May 26th, 1836.

Yesterday was the Anniversary of the British and Foreign Unitarian Association, and a most deeply interesting day it was. The sermon was by Dr Armstrong, on the subject of sinning against the Holy Ghost. He showed from the situation and character of those to whom these words were addressed that the sin which our Savior thus solemnly warned against was religious insincerity—faithlessness to convictions of truth from worldly motives. He sketched the situation, prospects, fears, dangers, interests of the Pharisees, and the means they employed of gaining their ends, in a most masterly manner. His outline of an establishment dreading overthrow, yet knowing the weakness of its foundation—the shifts of hypocrisy, the violence of party, the worldliness exciting fanaticism—was the severest censure which words could utter on the English Church—more so because there was not one word of application. His closing exhortation to his brethren to go steadily forward in simple sincerity, unawed by clamor and abuse, unsubdued by worldly loss and distress, was well timed and effective. If there was one person,—priest or layman, there, who had withheld himself from speaking the whole truth and nothing but the truth, 'he must have gone home,' as Mr Aspland afterwards said, 'resolved to keep his conscience and save his soul.' It will undoubtedly be published.

At five o'clock a large party sat down at dinner, at which Mr Aspland, with his strong shrewd sense and hearty kindness, presided. Many excellent speeches were delivered touching the prospects and duties of the Unitarians in the present emergency. There is not a shadow of despondency in the minds of our friends here, be assured. They never felt their strength as they do now. The very violence of the opposition shows how much their influence is feared. The law oppresses, false friends desert; but calmly, in Christian principle, they are strongly armed to fight the good fight of faith. You have seen doubtless the resolutions passed by the Unitarians on the occasion of their separation from the Independents. They stand now alone, a small body of noble hearted Reformers. They must, they cannot but triumph. Their present courage ensures them triumph. Mr A.'s words in closing the meeting were noble. 'We must carry these grievances before the Lords; we have many warm friends there; perhaps instead of the bigotry of lawyers they may give us justice. But if this hope fails we will try the Ministry and House of Commons—if there too our friends are in the minority. We appeal to the good sense—the well known justice of the English people. But let it be that well meaning ignorance and cunning hypocrisy deprive us of our rights in our life time, we look to a not late posterity to do us honor—and determined in our own day, and generation, to do our duty—we leave all in the hands of a merciful and just providence—which never forsakes the faithful.' This was a fair expression of the spirit pervading the Unitarian body. From our hearts let us wish them God speed.

REV. MR UPHAM'S DISCOURSE AT THE FUNERAL OF REV. DR PRINCE.

Text—Zachariah i. 5. 'Your Fathers, where are they? and the Prophets, do they live forever?'

After a few pertinent reflections on man's mortality, Mr Upham proceeds to speak of the Life and Character of his late Colleague, the Senior Pastor of the First Church in Salem. The delineations appear to us to be remarkably just and faithful, and such as must deeply interest all who take pleasure in the commemoration of the good and wise men who have filled a large place in our community. So far as we can judge from what Mr Upham has done, in addition to his allusions to what he has left untold, it seems to us that the life of Dr Prince affords ample materials for such a practical biographer and historical writer as Mr Upham is, for a more extended Memoir, and one which would be not only entertaining and instructive to the American reader, but honorable to our country in the view of foreigner, as the Life of a philosopher and a divine whose merits, without having been blazoned by himself or his friends, have reached the scientific men of transatlantic nations.

We should say more concerning the contents of Mr Upham's Discourse, if we had not determined to copy large portions under our *Biographical* head in our next paper.

Milford, N. H. July, 11th, 1836.

Mr Editor,—I came to this place a few days since to assist in organizing a Church. And after delivering a discourse, and explaining the duty and benefits of an observance of the Lord's Supper, a Church was formed by the name of the 'Congregational Evangelical Church of Milford.'

This Society, in common with many others, has suffered by the unhappy divisions of the present day. But its members are strong in the faith; and place so high a value upon religion and its institutions, that they are disposed to make great efforts and sacrifices for their support. They are entitled to much credit for the course they are pursuing; and demand our sympathy. Yesterday I addressed the Society in behalf of the A. U. A. and formed an Auxiliary Association. Solomon H. Livermore Esq. was appointed Agent.

I have likewise visited Wilton; where, as at this place, I was much interested in the people. They possess, I am told, an intellectual and moral elevation of character, which corresponds with the elevated situation of their town. I delivered an address there to a very attentive audience; and assisted in forming an Auxiliary Association. Mr Eliphalet Putnam was appointed Agent.

C. B. *Gen. Sec: A. U. A.*

DIVINITY SCHOOL.

The Annual Visitation of the Divinity School of the University of Cambridge will take place on Wednesday next, the 20th. inst. The exercises in University Chapel will begin at 10 A. M. and will be as follows.

1. On the Imputed Tendency of Biblical Studies to impair the Devotional Spirit. Mr William Silsbee.

2. On the Gnostic Philosophy, and Allusions to it in the New Testament. Mr Theodore Parker.

3. On the Preacher's Estimation of his Work, expressed in this line of Herbert; 'The Pulpit is his Joy and Throne.' Mr Abiel Abbot Livermore.

4. On the Connection of the Christian Doctrine with Christian Morality. Mr Oliver Capen Everett.

5. On the History, Character, and Uses of the Latin Vulgate, and its Influence on the Formation of the Received Text of the New Testament. Mr George Edward Ellis.

6. On the Proper Character of Poetry and Music, for Public Worship. Mr John Sullivan Dwight.

7. On the Duty of a Pastor in respect to the Intellectual Improvement of his Charge. Mr Richard Thomas Austin.

8. On the Encouragements of the Ministry at the Present Time. Mr Samuel Page Andrews.

The Annual Public Meeting of the Philanthropic Society will be holden in University Chapel, at 3 1-2 o'clock, in the afternoon.

HARVARD UNIVERSITY.

The following are the proceedings of the meeting of Graduates of the University, called last week, in relation to the celebration of the 200th Anniversary of the founding of that Institution.

A meeting of the Alumni of Harvard University was held on Saturday, the 9th inst. in the hall of the American Academy. It was called to order by the Rev. Dr Palfrey, and was organized by the appoint-

ment of His excellency Edward Everett as Chairman, and of the Rev. Alexander Young as Secretary.

The Rev. Dr Palfrey briefly stated the object of the meeting, and offered the following Resolutions, which were passed unanimously.

Resolved, That arrangements ought to be made for a subscription dinner of Alumni and other friends of Harvard College on the approaching Centennial Anniversary.

Voted, That a Committee of Arrangements be raised for this purpose, to consist of forty Alumni.

Voted, That a Committee of five, to be named by the Chair, be raised to select and appoint said Committee of Arrangements.

Voted, That the Committee of Arrangements be authorized to issue cards of invitation, in the name of the Alumni to a suitable number of friends of the College and distinguished strangers.

The following persons, having been nominated by the Chair, were appointed to constitute the Committee of five contemplated in the second vote, viz:

Rev. Dr Palfrey, William H. Gardiner, Esq., Dr George Hayward, Rev. Alexander Young, William Brigham, Esq.

Voted, That the proceedings of this meeting be published in the newspapers.

EDWARD EVERETT, *Chairman.*
Alexander Young, Sec.

NORTH AMERICAN REVIEW.

Our correspondent, in the last Register, who pointed out an error in the North American Review for the present month, respecting the name of a former minister of Lynn, probably did not perceive, (and it had not then been noticed by us) that it was corrected on the last page of the number.

FOR THE REGISTER AND OBSERVER.

LEXINGTON SABBATH SCHOOL CELEBRATION.

The Fourth of July was celebrated in this town by a meeting of the citizens generally, the Sabbath School Teachers, and scholars. The procession was formed at 2 o'clock P. M. at the Baptist meeting-house, and under the direction of the Teachers, proceeded to the Congregational meeting house where appropriate places were assigned them in the gallery. The whole number of children exceeded two hundred and fifty. The meeting was called to order by Mr Charles Tidd, superintendent. Gen. Samuel Chandler was chosen chairman, and Samuel Stetson Esq. Secretary.

The meeting was opened by singing in which the children joined and performed their parts well.

A prayer was offered by Rev. A. B. Muzzey.

The following resolution was then offered by the Rev. T. P. Ropes.

'Resolved, That, whatever may be the obstacles in the way of the Sabbath School Scholar, he has abundant encouragement to encounter them.'

This resolution was accompanied with appropriate remarks by the mover showing the obstacles the scholars had to contend with, and the inducements he had to persevere until he had overcome them.

This resolution was seconded by Mr Pettis a S. S. Teacher from Boston, who addressed the children with some very sensible remarks interspersed with interesting anecdotes, designed to furnish good hints to S. S. Teachers and good subjects for scholars, by moving their hearts to sympathy in the sufferings of their fellow beings, and elevating the soul to moral excellence.

A vote was then taken, and the above resolution was adopted.

Rev. Mr Dodge offered the following.

'Resolved, That, in the opinion of this meeting, the S. S. Teacher, in connection with the means of doing good, is nearly or quite as influential as the minister of the gospel.'

In connection with this resolution Rev. Mr Dodge made a few general and spirited remarks on the powerful influence which the S. S. Teacher might exert in the cause of truth, and diffusion of Scripture knowledge, when faithful to his trust. Rev. Mr Muzzey seconded this resolution, and made a most eloquent and touching appeal to the Teachers, tending to show that the S. S. Teacher was not confined in his efforts to his pupils but embraced his own moral advancement in the compass of his duties, and thereby might become a most efficient auxiliary in the cause of virtue and religion.

Voted to adopt the above resolution.

The Rev. Mr Burton then addressed the parents in a most direct, plain, and forcible manner, chaining the attention of a crowded audience (who had already listened with unbroken attention for two hours and a half) for nearly thirty minutes. His great object seemed to be to convince parents that their children were spiritual and immortal beings and not mere animal bodies; and that home is the place where children are prepared to become either the benefactors of the human race, or tenants of a penitentiary. If parents do not check petulance and bad passions in their children at home, it requires not, said he, the spirit of prophecy to foretell that, in a few years, Bad Neighbor would be seen written on their foreheads. Parents should speak with affectionate looks and tender tones to their children, and become fellow students with them: and should teach them to pray, like the affectionate mother of John Randolph, who made her son kneel in her lap and say, 'Our Father who art in Heaven:' the restraining power of which Mr R. acknowledged had often kept him from excesses, which otherwise might not have been resisted, through the whole course of his life.

The foregoing is a very imperfect outline of the addresses; but it is to be hoped the public will have an opportunity of reading a more detailed account of them in print. Mr Burton then offered the following resolution which was adopted.

Resolved, That, faithful parents in general exercise a greater influence over the child than the S. S. Teacher, the minister of the gospel, or any other person under heaven.

The services closed by singing and a benediction.

A SPECTATOR.

[From the Bunker-Hill Aurora.]

SABBATH SCHOOL CELEBRATION OF THE FOURTH OF JULY.

The celebration of the late anniversary by the united Sabbath Schools of Charlestown on Monday last, was of a most interesting character, and afforded high gratification to all who were present. At 9 o'clock, the children and their teachers, to the number of four or five hundred, assembled in Rev. Dr Fay's Church. The addresses of Rev Mr Hague and Mr R. C. Waterston, were of a highly instructive and interesting character, very suitable and appropriate to the occasion and the audience. The singing of the Hymns by a select choir of children from all the schools, was truly delightful, and added much to the interest of the occasion. The house was crowded, and all seemed very highly pleased with the exercises, and gratified at the introduction among us of this pleasant and instructive method of clebrating so important an anniversary. The children we doubt not will long remember it, with gratitude and delight.

NEW PUBLICATIONS.

Sketches from Sacred History; containing the Story of the Moabitess; the Story of the Queen; and the story of the Priest. Boston; Light & Stearns, 1 Cornhill. 1836.

In other words we have the interesting stories contained in the books of Ruth and Esther, and the history of Eli, the priest.

These sketches appear to be faithful to the original books from which they are drawn, and occasionally present geographical information, and oriental scenery and customs in a manner and with such details as to add to the pleasure and profit of reading the accounts in the Old Testament.

Analytic Grammar; with Symbolical Illustration. By Frederick A. P. Barnard, A. M., C. A. S. New-York: Published By E. French. 1836.

In addition to this analytical or philosophical Grammar, there is in the same volume a second part not alluded to in the title page, namely a *Methodical Grammar*, that is, what is commonly called a practical grammar, in which the common nomenclature and division of words or parts of speech are adopted.

The work indicates an origin from a philosophical mind, rendered more philosophical, perhaps, from observing, and drawing into exercise the human intellect under disadvantages. The author has been an instructor of the deaf and dumb, first in the American Asylum at Hartford, and afterwards at the Institution for the same purpose in New York.

Much of grammatical commentary and many examples with analyses are to be found in both parts of the grammar, which afford proofs of ingenuity and logical acuteness.

In regard to the 'Symbolic Illustrations,' it would require more time and thought than we are now able to devote to it, to pronunce a judgment concerning its utility for the common purposes of instruction.

Religious Consolation. Third Edition. Boston: Published by Joseph Dowe. 1836.

It is gratifying to find that this work so remarkably adapted to accomplish the purpose which its title indicates, has been in such demand, that it has reached a third edition. It is the work of which we have before spoken, edited by Rev. E. S. Gannett, containing selections from the writings of eminent English and American divines, with an introduction by the editor, showing the triumphs of Christian Faith over the trials and afflictions of life.

ECCLESIASTICAL.

Ordination. On Wednesday last, the Rev. William Gray Swett, was ordained as Pastor of the ancient Congregational Church and Society in Lexington, Mass. The exercises of the occasion were introduced with prayer and selections from the scriptures by Rev. Mr Damon, of West Cambridge. The sermon was preached by Rev. Dr Lowell of Boston; the ordaining Prayer was offered by Rev. Dr Parkman: the charge by Rev. Mr Lothrop; the Right Hand of Fellowship by Rev. A Peabody of Portsmouth, N. H. The address to the people by Rev. Mr Stetson of Medford; and the concluding Prayer by Rev. Mr Muzzey of Cambridge Port.

Installed at Bilerica, June 8 over the Orthodox church and religious society in that place, Rev. Joseph Haven, late of Amherst. Sermon, by Rev. Reuben Emerson, of Reading.

On Wednesday, June 22, 1836, Rev. Stephen Mason as installed was pastor of the Congregational Church in Goshen, Massachusetts. Rev. John Todd, of Northampton, preached the sermon.

Support of Churches in France.—It may be interesting to your readers to see a statement of the appropriations from the treasury for the maintenance of religion for the year 1837. It is as follows;

1. *For Catholic Worship.*

14 Arch-Bishops, including two Cardinals,	240,000 fr.
66 Bishops.	660,000
174 Vicars-General,	365,000
660 Canons, (attached to Cathedrals,)	1,003,500
3,301 Cures,	4,190,100
20,775 Parish Priests,	20,900,000
5, 419 Vicars,	1,896,650
2,525 Bourses, (scholarships) at 400 frs. each,	1,019,000
Total, 30,429 Priests, &c.	34,076,600 fr. or $6,389,362,50

2. *For Protestant Worship.*

For the support of 366 pastors of the Reformed church and 230 of the Augsburg Confession (Lutheran,)—in all 596. 890,000 francs, or $169,875.

In this sum is included 30 *bourses* (scholarships or bourses) of 400 francs each, and 60 dombourses at 200 francs each, for the education of young men for the ministry.

Although the amount given to support the Catholic worship appears considerable, yet it is not one fourth part of what was given for the same object before the Revolution of 1789.

Correspondent of the Boston Recorder.

OBITUARY.

MR JOHN CHENERY.

In Watertown on Tuesday 6th inst, of consumption, Mr John Chenery, a member of the Freshman class in Harvard University, aged 21 years.

The grave rarely closes over one so young possessing more varied excellence, or whose death will be more deeply lamented than the subject of this brief obituary notice. It was but a few short months since our friend was in the enjoyment of his usual health, and by diligent study preparing himself for future usefulness and honor. Having entered College at rather an advanced period of the term, and without much preparation for the course of studies he was about to pursue, he sought by constant and almost incessant attention to his books, to overcome these obstacles, and not rest satisfied until he had become first among the foremost of his classmates. For this generous rivalry the health of our young friend gradually became impaired, so much so, that by the advice of his Physician he was compelled to relinquish his studies for a season, and withdraw from College. It was hoped by adopting this course, and with exercise and travel his health might again be sufficiently restored to enable him to resume his studies. In this expectation, which it was almost hoping against hope to indulge, his relatives and the wide circle of his friends and acquaintances have been sadly disappointed. Our young friend has fallen in the spring-time of life a martyr to his thirst for knowledge. While all nature, which he worshipped with a holy enthusiasm, was robed in the loveliest aspect, and the birds were caroling sweetly around him, he submissively closed his eyes to the world and its vanities, and has gone down to a premature grave.

We mourn that neither youth, nor talents, nor virtue, nor the kiud wishes of devoted friends could prolong a life whose early promise was so fair, and in whose future welfare so many had garnered up their hearts.

To his classmates in particular, the death of young Chenery furnishes to each and all of them a most solemn admonition of the uncertainty of human life. Their friend and companion is dead. He who but a few months since was in the enjoyment of health, and with them, full of hope, entering on a career which should hereafter fit him for future usefulness, is suddenly cut down. Their ranks are early broken, and one whom they honored, has passed from among them, and gone to his reward. The familiar face of their friend and brother, they will see no more on earth. That voice, which breathed only kidness and love to every living being, is hushed in death. The form which they were wont, early and late to recognize, now lies low indeed. From the early grave of their class-mate a voice seems to say to each one of them, 'be ye also ready, for ye know not when the Son of Man cometh.' How solemn and yet how true that death is ever around and about us. The young and the old are alike its victims. Truly has it been said our lives are but as a vapor which appeareth for a little while and then vanisheth away.

To his mourning and disconsolate family, alas! what shall we say. We dare not invade the sanctuary of private grief. It is holy and forbidden ground. Human aid and human sympathy terminate at the grave. One after another of their house-hold in rapid succession have been taken from them, and they now are called to mourn the loss of him in whom their fondest hopes were centered.

We mingle our tears with those of his bereaved parents, and in the hour of deep affliction would affectionately commend them to that beneficent and all wise Being, who does not willingly afflict his children, but who in all his dealings with them orders and controls all things right. Let them be still and not murmur. Their son though dead yet lives. He lives in the undying record of his pure and blameless life, and in the bright example he has left behind him. Yes, he still lives, the body may moulder and decay, but thanks be to God, that better part, the immortal soul, exists forever. Let them then be comforted with the assurance that their son has left them only for a season, and that hereafter, in brighter and more enduring scenes, they will meet and embrace each other again.

G. H.

CONGRESS.

The two Houses closed their session on Monday July 4th. On that day Mr Davis of Massachusetts offered in the Senate the following important Resolutions.

1. Calling on the Secretary of the Treasury to furnish such facts and information to the Senate at their next session as he may have in his possession on the subject of the paupers sent to the United States from Great Britain and other places; their number, the places where they are landed, and the provision, if any, made for their support.

2. calling on the Secretary of War to furnish information in detail to the Senate at the next session, showing what improvements of harbors, rivers, and other objects have been commenced by the United States, what was the original estimated cost of each of such improvements; what sums of money have, from time to time been appropriated in aid of such object; what balance of such appropriations remain unexpended; and what is the present condition of each work.

The rule of the two Houses was suspended which forbids sending bills to the President for his signature on the last day of the session, so far as to send bills which had already passed both Houses and received the signatures of the presiding officers.

The bills for the increase of the Army, the reorganization of the Navy and for the extension of the judicial system for the benefit of the west were not completed and passed.

INTELLIGENCE.

Steam Navigation and Anthracite.—The splendid steam-boat *Novelty* came up last evening in twelve hours from New York, having left there at half past six in the morning, and arriving at the wharf in this city at the same time in the evening. This was only an *experiment* trip with Anthracite coal for fuel, and the experiment has succeeded to admiration. It has been the study of years, to bring out this desirable result, and Dr Nott having finally succeeded, may 'rest from his labors.' The course of a few years would have rendered the use of the ordinary fuel employed in North River boats almost impracticable, in consequence of its scarcity—Anthracite coal was the only substitute, that could, with any thought for the lang future, be introduced, and the genius of Dr N. has at length accomplished what in after time must be considered a public benefit, and placed his name with that of Fulton on the list of public benefactors:

Time's noblest triumph is the last.

Albany Evening Journal June 24.

The steam-boat '*The Novelty*,' a boat, by the way, of the finest class, and perhaps the longest boat in the world, her length being two hundre l and fifty two feet, will burn on a trip from New York to Albany, a distance of one hundred and fifty miles, 17 or 18 tons of coal—but I will say,

Twenty tons, at $5 50, is	$110 00
Transportation of the coal from Kington to New York, is 60 cents per ton, and to Albany 73 cents—but I will say 75 cents for each,	15 00
The cost, of breaking 20 tons coal, and putting it on board the boat,	5 00
Four fireman, being all that are required,	4 00
	$134 00
The first class boats running on the Hudson river, burn on a trip from New York to Albany, 40 cords of wood which, at $5 75, is	230 00
Cost of putting it on board,	6 00
Eight firemen, the number required,	8 00
	$244 00

Here is a saving in favor of the Novelty, or a boat of the first class burning coal, of *one hundred and ten dollars* per day. The average time of running, I will put down at six months, or one hundred and eighty days, making an actual saving in favor of anthracite coal of *nineteen thousand eight hundred dollars* per annum!—*Correspondent of the Philadelphia Inquirer.*

Anthracite Coal.—The recent experiments with the steam boat Novelty, on the Hudson, in regard to the practicability of using anthracite coal, in heating the boilers and generating steam, appear to have produced a wrong impression in many quarters, as to the period at which the use of anthracite was first resorted to, in this connection. From the articles which we see in various papers, noticing the experiments on board the 'Novelty,' in the Richmond Enquirer, among others—it appears to be taken for granted that anthracite coal is thus now used for the first time, and that the 'Novelty,' in her late trip from New York to Albany, is the first steam boat propelled by the power of steam thus generated. This is an error, and in the face of so many adverse publications as have been made in reference to the point involved; it is somewhat remarkable that such an error should have obtained so much credence and so wide circulation. The truth is, that anthracite coal has been used for years, as fuel on board of certain boats in the employ of the Lehigh Coal and Navigation Company, as tow boats on the Delaware; and on our own Baltimore and Ohio Railroad, the locomotive engines use no other fuel—and have in fact used nothing but anthracite, almost from the commencement of steam operations on the road. The only *novelty* in the case of the steam boat Novelty is, perhaps, the adoption of the *tubular* boiler which has been used with such signal results on the locomotives of the Baltimore and Ohio Rail-road. We say *perhaps*—for though well aware of the extent to which this great improvement in boilers has been introduced on the Rail-road, we are at the moment unadvised as to its general progress in steam engines—and especially in those used for purposes of navigation.—*Baltimore Patriot.*

Minister to France.—It is said that Mr Cass, (*prospectively* appointed Minister to France) will continue in charge of the War Department until Oct.; and that it is not likely that there will be another appointment to fill the office of Secretary of War after Governor Cass retires, during the present Adminstration. In which case, no doubt, Mr Harris, the chief clerk, will be acting Secretary of War from October to March next.

To this avowed determination on the part of the Executive, the difficulty of selecting a successor to the present Secretary has, doubtless, materially contributed.—*Nat. Intelligencer.*

The public money.—After all the deductions for outstanding draughts &c. it appears that the money in the deposite banks subject to draft on the 1st of June, was $33,004,166 72.

The President has ordered the name of Midshipman Sherburne, who lately killed his comrade Key, in a duel, to be struck from the rolls of the Navy.

Destruction of Brig William Osborn.—Brig William Osborn, of Portland, Capt. Manners, commenced loading cotton at Apalachicola, May 19th, and continued receiving and storing until June 19th. At half past 10 o'clock on the morning of that day, smoke was discovered issuing from the hold. The men were ordered below, and broke out a bale of cotton under the main hatch, which was found very warm. Unable to extinguish or get at the fire, the colors were set at half mast as a signal of distress, and the hatches were all caulked down. A steamboat soon came and towed the brig into shoal water, by which time it had become too hot on board for the crew to remain, and she was abandoned. At one o'clock she was a volume of flame. The fire is supposed to have originated from spontaneous combustion. The Wm. Osborn had on board about six hundred bales of cotton. The whole loss is estimated at forty to fifty thousand dollars. The cargo is insured in Wall street, and the vessel probably at the eastward.—*N. Y. Jour. of Commerce.*

Appropriations by Congress.—The aggregate amount of appropriations made by the acts passed during the late session of Congress is about thirty-five millions of dollars. Of this amount it is curious to see the very large proportion made for objects connected with our Indian relations. For carrying into effect treaties or suppressing hostilities with the Indian tribes, (exclusively of the expenses of the Army proper,) the amount appropriated is more than thirteen million and a half of dollars. The appropriations for the Army amount to four millions of dollars; for the Navy, to six millions and a quarter; for fortifications, to nearly three millions; for harbors, to over one million; for the Cumberland road, six hundred thousand dollars; besides three millions of dollars for the Civil List.

Notwithstanding this enormous amount of appropriations, there is no doubt that the surplus in the Treasury on the 1st of January next, subject to distribution under the late act of Congress, will exceed twenty millions of dollars.

Post Office.—Under the act of Congress re-organizing the Post Office, all Deputy Postmasters whose emoluments exceeded a certain amount are to be appointed with the advice and consent of the Senate. At the close of the session, the old officers (except one) were all nominated to the Senate for re-appointment, and their appointments were confirmed. The exception was in the case of the New York Post Office, to which Jonathan J. Coddington was appointed, to supersede the gentleman who had held the office for a number of years past.

Mr Madison.—The Norfolk Beacon declares its belief that Mr Madison has left a work of a political or historical character, for publication, by his executors.—It inclines to the opinion, that this work will prove to be a history of the United States, from the peace of 1783, to the close of his administration in 1817.

Foreign Emigrants.—We learn from a source entitled to credit, that the steerage passage of over 30,000 persons has been paid to different agents, in England, Ireland, and Scotland, for persons to leave there for America, prior to July, most of whom will arrive at this port. From the best calculations we can make, there will be from 70,000 to 100,000 emigrants arrive here between the months of May and November inclusive.—*N. Y. Daily Adv.*

Steam Navigation to Europe.—We are happy to have it in our power to state, that Captain Cobb and his assistants of 'the Atlantic Steam Company,' have completed all their arrangements for establishing a Line of Steam Packets between this port and Liverpool, and have actually contracted with Messrs Brown and Bell for a Boat suitable for their purpose, the building of which will commence immediately.—They have also contracted with Mr Paul A. Sabbaton for the engine, the flues of which will be constructed for burning Anthracite Coal. This information will, we are quite certain, give very general satisfaction both here and in Liverpool; and we may add that at the meeting of the next Legislature the Company will probably apply for an act of incorporation with a capital of two millions of dollars.—*N. Y. Paper.*

From St. Augustine.—The steam packet Dolphin, Capt. Penoyer, arrived here on Saturday evening from St. Augustine via St. Mary. Capt. P. brought no papers, but communicated verbally the following melancholly intelligence.

Major Julius F. Heileman, of the 2d Regiment of U. S. Artillery, commanding the post on the west of the St. Johns, died at Fort Drane on the 27th of June.

From the Garrison at St. Johns we have the most disastrous accounts—of 244 men, 130 were sick, among whom were 5 officers out of 10.

At the post at Gregory's Ferry, there were near 50 families from the interior—all sickly, and from two to four dying daily from chills, fevers and the measles.

The buildings at Fort King, which had been destroyed, have since been burned by the Indians.

A gentleman passenger in the Dolphin, states that a skirmish took place in the vicinity of Fort Drane, between a scouting party who went out for the purpose of driving in a body of cattle, and a party of Indians who were engagad in the same object, and that four of the latter were killed.

General Houston.—The steamer *Caspian* passed Baton Rouge on the 12th June, with Gen. Houston and suite, on their way to Texas. The General was cordially greeted by the citizens who thronged on board to see the hero of Jacinto. He was still suffering severely from his wound.

From the N. Orleans Bee, June 24.

Latest from Mexico.—From a private source, by the arrival of the C. Goodwin, we learn tnat the excitement continues to increase in all the Mexican provinces where the news of the defeat and capture of Santa Ana has reached. On the subject of Texas there appears to be but one feeling, that of the bitterest kind. The most intelligent people think and feel that the American people are culpable for their conduct in the Texan affairs; and the lower class not only show, but speak their feelings. Of the the fate of Santa Ana, there is not, it is represented that unity of feeling, that many wish, and on the other hand there is much more than is desired.

By an arrival from Texas, we learn that Gen. Santa Ana, is still at Galveston Island, under close guard, fears being entertained that attempts would be made to effect his rescue. The Texans are a little fearful of an attack from the Mexican army, and continue to watch all its movements with caution.

From the Charlestown Patriot, July 5.

Translated for the National Intelligencer.

MEXICAN OFFICIALS.

[CIRCULAR.]

Department of the Army and Navy.

His excellency the Provisional President of the Mexican Republic has been pleased to forward to me the following decree.

DECREE.

The Provisional President of the Mexican Republic to the citizens.

Be it known, that the General Congress has decreed as follows:

Article 1. The Government will appeal to the patriotism of the Mexican people, and will exert all the means in its power to carry on the war in Texas, until the national honor is vindicated, the interests of the Republic secured, and the liberty of the President General restored.

2. The successful co-operation of any native citizen or foreigner, in restoring to liberty the said President General, will be esteemed a distinguished service by the Congress, with the intention of rewarding it in an honorable manner.

3. The Government will carry into effect the provisions of the first article, without paying any attention to any stipulations made, or to be made, with the enemy, by the captive President, all of which are declared and are to be considered as null and void.

[There are a few other articles respecting the manner of apportioning the raising of new troops.]

ANTONIO MONTOZA,
President of the Congress.

European Congress.—A letter from Mentz states that preparations are making by Prince Metternich, for a great Europeau Congress, to be held at Johannesburg, in August or September, in which all the great powers are to be represented. The treaties of Vienna having been in several respects annulled by circumstances, by the events in France and Belgium, by the abolition of the constitution of Poland, by interventions of all kinds, it will be considered whether fresh stipulations should not be entered into, in harmony with the present state of Europe, and which would be at once acknowledgad and signed by all the powers. Galignani says 'We give very slight credence to the contents of this letter.'

Paris papers are to the 30th: but they are alike destitute of news and of interest. The Messager, in reference to the report respecting a new Congress, gives the following as the probable origin of the rumor:—

'It is affirmed that M. Thiers intends to make a tour to the banks of the Rhine, after the the close of the session. He may there meet with some great personages in the course of the summer. The Emperor Nicholas will come to Ems for the Empress, who is going to that place for the benefit of the waters. The king of Prussia is expected in his Rhenish provinces. Lastly Prince Metternich is said to intend paying his annual visit to his fine estate of Johannesburg.'

Spain. The Spanish Cortes have been dissolved by the Queen, chiefly in consequence of their voting by a large majority that the existing ministry did not enjoy their confidence.

Cordova, one of the Queen's Generals, has gained a victory over a considerable number of Carlists.

In the Spanish Chamber of Deputies (Procuradores) June 21, a proposition, signed by 68 Deputies, was submitted and read, as follows; 'We demand that the Estamento (Chamber) declare that the present Ministers do not enjoy the confidence of the Estamento.' After an animated discussion, in the course of which Senor Isturiz, the Prime Minister, more than once declared that in accepting his office he acted according to the express wish of the Queen, the proposition was put to the vote and *carried*—Yeas 78 noes 29. Senor Isturiz, Galiano, and several of their friends withdrew when the vote took place. The members of the late (Mendizabel's) administration abstained from voting. This vote was soon followed by a dissolution of the Spanish Cortes.

'Cordova left Vittoria sn the 51st, at the head of three divisions. After an engagement, in which the Carlists were thrown back upon Onate, and in which they experienced considerable loss, he occupied the heights of Sierra de Sau from Adrian to Aranzazu. Simon de la Torre, who commanded the Carlists, was grievously wounded. The Christanos had about 200 men put *hors de combat*. Brig. Gen. O'Donnell is among the wounded. Cordova took the positions of Aalaban in the night of the 23d. On the 24th he was marching on Salinas.'

St. Sebastian, May 23.—We are still here without any further military operations of an important nature since that of the 5th inst., but a movement upon Passages, Fontarabia, Oyarson, Irun, &c. is daily expected. Today it is confidently reported that that movement will take place tomorrow. Gen. Evans has now at his disposition an effective and regular force of nearly 10,000 infantry, together with about 200 cavalry, besides the powerful co-operation of H. B. M. vessels and steamers of war, and a body of from 500 to 600 Royal Mairnes. With such means much can and will be done in this part at least of the theatre of war.

Mr Tolbert Fanning, Pastor of the Church of Christ in Nashville, Tennessee, will preach next Lord's day in the Christian Chapel, corner of Summer and Sea streets. *Subjects*, 1. Kingdom of God. 2. Regeneration. 3. The *use* and *influence of names.*

MARRIAGES.

In this city, on Friday evening, by the Rev. Mr Barrett, Mr David R. Myrick, of Nantucket, to Miss Mary C. Waldron.

Mr Henry B. Withington to Miss Mary Colburn.

On Thursday evening last, by the Rev. Dr Lowell, M. Hiram Calef to Miss Eliza Ann White.

By Rev. Mr Taylor, Mr Horatio K. Clark to Miss Mary C. Bonniot.

In Dorchester, Mr Abel P. Baker to Miss Hannah L. Davenport.

In Bridgewater, by the Rev. Mr Dogget, Thomas T. Washburn, Esq. of Orono, Me. to Miss Marcia, daughter of Jacob Perkins, Esq.

In W. Bridgewater, Mr Stephen Dickerman, of Easton, to Miss Mary Keith, of W. B.

In Westboro,' 6th inst. Mr Daniel Peters to Miss Eliza Eaton, daughter of Col. Sanford Ruggles.

DEATHS.

In this city, Susannah H. Hill, 46.

On Sunday evening, last, Mrs Judith S. Hastings, 33, wife of Capt. Joseph Hastings.

In Roxbury, Mr Benjamin Davis, 65.

In Milton, Miss P. H. Lillie, 47.

In Easton, 1st inst. Mr Joshua Gilmore, 70.

In Dorchester, Miss Clarissa H. Gardner, daughter of the Hon. Henry Gardner, 25.

In Plymouth, on the 9th inst. while on a visit, Rev. Hersey B. Goodwin, of Concord, Mass. 30.

In Royalton, on the 6th, General Franklin Gregory a much respected and enterprising merchant of that place, 44.

In Harvard, Mrs Eliza, wife of Mr John Fay, 41.

In Utica, N. Y. 4th inst. Abigail Louisa Smith Johnson, 36, wife of A. B. Johnson, and neice of ex-President John Quincy Adams.

In Hudson, Ohio, Professor Jarvis Gregg, of the Western Reserve College. The same paper which announced his marriage recorded his death.

In Texas, Olvyn I. son of Hon. Israel Trask, of Gloucester, Ms. about 20. He died from a wound received in a skirmish with the Mexican cavalry.

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery,	Dr Warren.
Chemistry,	Dr Webster.
Materia Medica,	Dr Bigelow.
Midwifery and Medical Jurisprudence,	Dr Channing.
Principles of Surgery and Clinical Surgery,	Dr Hayward.
Theory and Practice of Physic,	Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*
July 13, 1836. epis Nov. 2

BARNARD'S GRAMMAR.—Analytic Grammar; with Symbolic Illustrations. By Frederick A. P. Barnard, A. M. C. A. S. Just published, and for sale by CHAS. J. HENDEE, 131, Washington street. j 6

NEW BOOKS AND NEW PERIODICALS FOR SUNDAY SCHOOLS.

BENJ. H. GREENE 124 Washington st. has just received several new Books as mentioned below. By a reference to his advertisements published in numbers at different intervals during the months of April, May, and June, those interested in Sunday Schools will be able to obtain a complete list of *good* Books for Sunday Schools. The collection of old and new Books in this department is as large and as unexceptionable as can be found in New England. Those wishing to renovate old Libraries, or establish new ones need only send a letter by mail or otherwise, and their orders will be answered to their satisfaction.

No. 5.

The Sunday Book
Sermons from Birds
Little Kempis
Dialogue Stories
Right and Wrong
Samuel Bailey
Parley's Poetry
My Minister
Cowslip and Daisy
Juvenile Story Book
Good Child's Book
Buds and Blossoms
Amaranth
Austin Half
Helon's Pilgrimage (new Edition)
Parley's short stories for long nights
The Girl's Book, (just out)
Good Tidings (in press)
Persian Fables
Advice to an Apprentice
Stories from Sacred History, plates, &c

THE SUNDAY SCHOOL TEACHER AND CHILDREN'S FRIEND. The above will be issued on the 15th July. It will be continued monthly, containing 54 pages, large 18mo. small type, at $1, 50. per year, payable on the receipt of the second number. The matter will be furnished by practical teachers in Boston and elsewhere and a large part will be made interesting to children as well as teachers. Persons disposed to patronize this work will please to send their names as above immediately.

3 t. July 16.

SCANDINAVIAN ELIXIR, OR A CURE FOR DYSPEPSIA.

THIS is the name of a medicine which is for sale by the subscriber; and although but recently introduced into this country from the North of Europe, by a gentleman who was cured of Dyspepsia of long standing by the use of the Elixir, it is already celebrated for the extraordinary cures which it has effected in cases of a disarrangement of the digestive organs which have bid defiance to medical advice. The operation of the medicine is exceedingly gentle, its object being to remove costiveness and restore the natural tone to the stomach and bowels, and there are few cases where it will not afford relief. Certificates from highly respectable individuals, if necessary, could be produced of its extraordinary efficacy, but the proprietor has thought proper to depart so far from the beaten track as to refer those individuals who are suffering from this distressing complaint, to the subscriber, who is furnished with the means of exhibiting satisfactory evidence of its excellence, and also that it is composed of materials entirely of a vegetable origin, and that it contains nothing of a nature, which, if taken according to the directions, can be deleterious to the constitution.

N. B. The price is $2 a bottle. Two bottles will, unless in extraordinary cases, effect a cure. JONATHAN P. HALL, No. 1 Union Street, Boston, General Agent for the Proprietor. j 16

ENGLISH BIBLES.

BEAUTIFUL edition, 16mo. turkey, embossed, gilt edges, a fresh supply just received by JAMES MUNROE & Co. 134 Washington st. july 16

THE YOUNG CHRISTIAN.

THE terms of the Young Christian proposed to be published at the office of the Christian Register, are one dollar a year in advance. Companies of six or more will receive it for 83 cts a copy.

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 annally. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institutisn. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 9 o'clock, A. M. of the day before commencement.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

INSTITUTE LECTURES FOR 1835.

JUST receive by JAMES MUNROE & CO. the Introductory Discourses and the Lectures, delivered before the American Institute of Instruction in Boston August 1835. Including the Journal of Proceedings and a list of Officers. Boston Bookstore 134 Washington St.

SUNDAY SCHOOL BOOKS.

B. H. GREENE, 124 Washington Street, has on hand, and is constantly receiving, all the best and most approved Books for Sunday School Libraries. The collection of Books, Manuals, Cards, punctual attendance Tickets &c, is probably as large as can be found at any store in New-England.

Just published a new Edition of Allen's Questions first part. j 2

DEWEY'S TRAVELS.

THE New and Old World, or a Journal of Reflections and Observations made on a Tour in Europe by Rev. Orville Dewey in two vols. Just received by James Munroe & Co. Boston Bookstore 134 Washington street. July 9

STORY WITHOUT AN END; translated from the German of Carove, by Sarah Austin, with a preface and key to the emblems; by A. Bronson Alcott.

Just received by JAMES MUNROE & CO. 134 Washington street. July 9

HEINE'S LETTERS. Published and for sale by JAMES MUNROE & CO. Letters auxiliary to the History of Polite Literature in Germany, by Heinrich Heine, translated from the German by G. W. Haven. (See notices in North American and American Monthly Reviews, for July.) Boston Bokstore, 134 Washington st. J 9

PAULDING'S WORKS. Vols. 7 and 8 uniform edition containing Koningmarke, or Old Times, in the New World. Just received, and for sale by J. MUNROE & Co. 134 Washingston st. j 9

FRANK, by Miss Edgeworth—new edition, 2 vols in one. Just received and for sale by JAMES MUNROE & CO. 135 Washington st. j 9

COMBE ON DIGESTIOM. Just received by JAMES MUNROE & CO, The Physiology of Digestion considered with relation to the Principles of Dietetics, by Andrew Combe, M. D., Fellow of the Royal College of Physicians of Edinburgh, &c., first American edition. For sale at the Boston Bookstore, 134 Washington st. j 9

BUILDERS' PRICE BOOK. The American Builders' Price Book, and Estimator, to elucidate the principles of ascertaining the correct value of every description of Artificers' Work, required in building from the prime cost of materials, and labor, in any part of New England; deduced from extensive experience in the art of building; to which are added a variety of useful Tables, Memoranda, &c. By James Gallier, Architect. Just received and for sale by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. j 9

RICHARDSON'S DICTIONARY. JAMES MUNROE & CO. have just received, Parts 1 to 4 Richardson's Dictionary of the English Language. This work will be comprised in thirty numbers, 4to. of 80 pages each, at the very low price of fifty cents a number. 'It is a work deservedly celebrated, and highly commended by the most profound Philologists of the day.' [Pennsylvanian. For sale at 134 Wash

POETRY.

MY MOTHER'S VOICE.

My mother's voice! I hear it now,
I feel her hand upon my brow,
As when, in heart-felt joy,
She raised her evening hymn of praise,
And called down blessings on the days
Of her beloved boy.

My mother's voice! I hear it now,
Her hand is on my burning brow,
As in that early hour,
When fever throbbed in all my veins,
And that kind hand first soothed my pains
With healing power.

My mother's voice! it sounds as when
She read to me of holy men,
The Patriarch's of old;
And gazing downward in my face,
She seemed each infant thought to trace,
My blue eyes told.

It comes—when thoughts unhallowed throng,
Woven in sweet deceptive song—
And whispers round my heart;
As when at eve it rose on high,
I hear, and think that she is nigh,
And they depart.

Though round my heart, all, all beside,
The voice of Friendship, Love, had died;
That voice would linger there;
As when, soft pillowed on her breast,
Its tones first lulled my infant rest,
Or rose in prayer.

BIOGRAPHICAL.

BASEDOW.

An article annexed to a 'Lecture on Public Instruction in Prussia,' read before the American Institute.

Among the practical reformers of popular education in Germany, John Bernard Basedow, is entitled to particular mention. This man, the son of a wig-maker in Hamburg, suffered much in his early life, from harsh treatment and neglected education, so that he fled from the paternal roof, and engaged for a year as a domestic servant, with a physician in the province of Holstein. His father afterwards persuaded him to return to his protection, and placed him in the Gymnasium of his native city. There he was suffered to give private tuition after his sixteenth year, and thus supported himself.

In 1753, when Basedow had attained the age of thirty, he was chosen professor of moral philosophy and belles lettres in the academy of Soroe in Denmark. His active and enlarged mind could not limit itself to the interests of mere learning, or of a single institution. The improvement of education in all its applications, formed, in his apprehension, the best enterprise that a true philanthropist could engage in; and in order to call general attention to this subject, he published a work on the Morality of all Conditions, which first expressed to the world his views of a practical reform in school education; and his lectures on morality and religion, which were attended by many of the young nobility and their tutors, also expressed opinions of the same character. Basedow was afterwards removed to the Gymnasium at Altona. Wherever he resided he made himself acquainted with persons most eminent for learning and influence, and he did not fail every where to enlist their sympathies in his favorite project.

In that he was happily encouraged by his most enlightened friends. Count Bernstorf, the wise and excellent minister of Frederick V. of Denmark, was one of the chief of these, and aided Basedow with his best influence. Convinced that a country however populous, and however abundant in riches, cannot be happy without religion and good morals, Bernstorf held that these are best promoted by proper instruction. As a direct means to promote this important interest of society, he procured a release of Basedow from Altona, and obtained for him, from the king of Denmark, a pension of $800. This provision allowed him liberty to proceed in the work of reformation which he had commenced.

In 1768, Basedow drew up a plan for what he considered a practical reform of popular education; which met with the approbation of the enlightened Bernstorf. The next year he published proposals to the *benevolent and wealthy*, on schools and study, with the plan of an 'Elementary Book of Knowledge,' and by an extract from this work furnished a clear illustration of his proposed mode of instruction. He urgently insisted in the 'Proposals' on the necessity of *altering from the beginning* the existing method of education, and recommended the immediate establishment of a seminary for instruction of teachers in rational method, with a school of experiment annexed, which might exercise the skill of the teachers under discipline, and demonstrate the principles assumed in the course proposed. He also offered to prepare such books of rudiments and progressive instruction as were indispensable to the new method. To defray the expense of publishing these, he required adequate funds, and he appealed to the *benevolent and wealthy*, to furnish them. He addressed letters with his plan to kings, princes, and men of letters soliciting their concurrence; nor did he ask in vain. Catharine II. read his petition with approbation, sent him a thousand rix-dollars, and invited him to make her dominions the field of his operations. The king of Denmark, the hereditary prince of Brunswick, and other of the German princes, aided and encouraged him. Klopstock, Lavater, and Mendelsohn, were among his friends and patrons, and presents and subscriptions flowed in from all quarters; of these a considerable portion was procured by the exertions of Lavater in Switzerland.

Thus encouraged, Basedow procured the assistance of Mr Wolke, a competent person, to prepare books of mathematics, natural history, and technology. In 1770, he published a 'Methodical Book,' for the use of fathers and mothers of families, and of the common classes of mankind, and soon after an 'Elementary Book,' illustrated with copper plates. This work was soon translated into French and Latin, and came to frequent republications. It met with the fate of all works of theory and innovation; was highly commended in some respectable journals, and equally disparaged in others as an attempt to supplant the established system. In 1772, Basedow visited Leipsic, Halle, and Berlin, where institutions of Francke and his followers for education of teachers were in operation. He made this visit of observation that he might derive from these institutions, every possible improvement to his own preconceptions of a judicious school of Method. The prince Dessau, about that time, invited him to settle in his capital, and promised him a pension. Already a pensioner of the king of Denmark, but believing Dessau to be a favorable position for his exertions, Basedow communicated his views to the Danish sovereign, who consented readily to his removal, and generously continued his pension, and at Dessau, the reformer of schools afterwards took up his residence. There he published, during a period of six years, a series of Elementary Books which were, like the former, illustrated with copper-plates, and were of the same character; books of positive ideas; such as agree with the first observations and experience of the young, and which were progressively accommodated to the enlargement of the wants and powers of the intelligent being.

In 1774, Basedow, opened at Dessau his Philanthropinum, or school for teachers, &c. This school was continued but a few years; at times with abundant patronage and satisfactory success, but not without intermitted prosperity, so that at length the projector abandoned it; but the soundness of the principles in which it was founded were sufficiently proved by the experiment; the partial results of which accorded in fact with those more successfully carried out in the schools of Halle, Berlin &c.

Basedow, not disheartened by the failure of his undertaking, never withdrew himself from actual service in behalf of education; nor did his influence upon its practical improvement ever diminish. His books were operating upon young minds to considerable extent; the principles he had promulgated, were germinating wherever they had been diffused; and he was treated with great respect every where for 'his work's sake'—particularly in the city of Magdeburg. In that city he spent his last days, and employed himself in forming a plan by which children were initiated in reading with facility, pleasure, and profit. He caused this plan to be extensively distributed, and introduced himself into the primary schools of Magdeburg, where he labored gratuitously, three or four hours daily, and had the pleasure at length of seeing his system, not only successful, but generally employed, and greatly approved.

For these unwearied services to the cause of education, no profit accrued to himself; generous princes supplied his moderate wants, and society enjoyed the benefits of his valuable labors. Another favorite employment of this philanthropist, was the examination of pure Christianity; and in this investigation it is asserted that he proved himself to be a warm friend to truth, and a strong advocate for religion and virtue. He could not have labored so long and generously for society without the incentive and consolation of Christian love. On religious subjects, and upon the subject of education he left upwards of fifty treatises. Basedow died 1790, in the 67th year of his age.

The example of this particular individual as a benefactor of schools is selected for this little work, as an exhibition of the spirit which ought to enter into this service, to give effect to it, and also of the circumstances which render that spirit in an individual, available to the community. Basedow numbered men powerful for wealth, for influence upon public opinion, and for genius and virtue among his direct encouragers and helpers. Learned himself, there was no pride nor exclusion in that learning; he wished not to admit a few only within his own halo, where they could be seen and worshipped afar off, by the ignorant sitting in darkness. He desired that the most precious blessing of his existence—enlarged intelligence—the light of the mind, should be free as the light of day; and in order to diffuse that pure light he abandoned all personal advantages, and gave himself entirely to a moral ministry for the benefit of others. But neither his love of knowledge, nor of his fellow beings; the wisdom of his designs; nor the facility of their applications, would have availed him for efficient execution, unless the men of his age had been informed with his spirit; unless they had appreciated him, and his enterprise; unless the same regard for the moral welfare of the young, and of the people, had been cherished in *their hearts;* and unless the same conception of means, as well as the same estimation of results, had entered into their views.

In this country a more enlarged public spirit, a more patient attention to detail, a more generous encouragement to individual effort than are now given to the subject, must elevate our popular education, or it will not be elevated. *Practical men* well informed, and sincerely interested, must examine the elementary works used in our schools; a wise criticism must be exerted upon them if they are expected to accomplish any great good—which undoubtedly they might. The superficial, ill adapted, inaccurate, and oftentimes exceedingly vulgar books, put into the hands of children at school, by speculators and compend makers, debase literature; and make the true minister of things high and holy—things lovely and of good report, the very organ of *belittleing* the human soul; and of narrowing the province of intellect; of adulterating the wine of life; of deteriorating the bread that comes down from heaven in the forms of science, of poetry, and of true morality. O that some generous spirit would engage in this work, would declare the censure of the sound mind upon unprofitable teaching; would purge the infected world of the foul abuse, daily and hourly practised upon millions of the young; would call out and encourage the labors of the learned in behalf of little children; and would not forbid any of them, how humbly born soever, to come and drink freely at the public fountain of sound knowledge, nor suffer any to mistake false doctrine for words of wisdom—for principles of right action, of correct judgment, and of that *taste* which is in harmony with both; which is the grace and ornament of thought, of art, and of human conduct; and which is as much neglected, and as much vitiated in our popular education, as those faculties which perform the more indispensable functions of rational, and improvable beings!

MISCELLANEOUS.

SKETCH OF SANTA ANA.

Some particulars of this personage, which we have derived from gentlemen intimately acquainted with him, may be interesting to the public. Santa Ana is about 42 years of age, and was born in the city of Vera Cruz. His father was a Spaniard of Old Spain, of respectable standing, though poor; his mother was a Mexican. He received a common education, and at the age of 13 or 14 was taken into the military family of the then Intendant of Vera Crus, Gen. Davilla, who took a great fancy to him and brought him up. He remained with Gen. D. until about the year 1820. While with Davilla, he was made a Major, and when installed, he took the honors very coolly, and on some of his friends congratulating him he said, 'Si mi hiciera dios quisiera estar algo mas.' [If you were to make me a God, I should desire to be something greater.] This trait, developed at so early a period of his life, indicated the existence of that vaulting ambition which has ever since characterized his life. After serving the Spanish Royal cause until 1821, he left Vera Cruz, turned against his old master and benefactor, and placed himself at the head of some irregular troops which he raised on the sea coast, near Vera Cruz, and which are called Jarochos in their language, and which were denominated by him his Cossacks, as they are all mounted and armed with spears. With this rude cavalry he besieged Vera Cruz, drove Davillo into the castle of San Juan d'Ulloa, and after having been repulsed, again entered at a subsequent period, and got entire possession of the city, expelling therefrom the old Spanish troops, and reducing the power of the mother country in Mexico to the walls of the castle. Subsequent to this, Davilla is said to have obtained an interview with Santa Ana, and told him he was destined to act a prominent part in the history of his country, and now, says he, I will give you some advice: 'Siempre vayis conlos muchos' [always go with the strongest party.] He always acted up to this motto until he raised the *gritto*, (or cry) in others words, took up the cudgels for the friars and church. He then overturned the federal government and established a central despotism, of which the priests and the military were the two privileged orders. His life has been from the first, of the most romantic kind, constantly in revolutions, constantly victorious, until the last fatal recontre. His manners are extremely affable; he is full of anecdote and humor, and makes himself exceedingly fascinating and agreeable to all who come into his company; he is about five feet ten, rather spare, has a moderately high forehead, with black hair, short black whiskers, without mustaches, and an eye large, black, and expressive of a lurking devil in his look; he is a man of genteel and dignified deportment, but of a disposition perfectly heartless; but has never evinced a savageness of character, except in the massacres in which he has been implicated in Texas. He married a Spanish lady of property, a native of Alvarado, and through that marriage obtained the first part of his estate, called Manga de Clavo, six leagues from Vera Cruz. He has three fine children, yet quite young.

The following striking anecdote of Santa Ana illustrates his peculiar quickness and management:—During the revolution of 1829, while he was shut up in Oxaca, and surrounded by the Government troops, and reduced to the utmost straits for the want of money and provisions, having a very small force, there had been, in consequence of the siege and firing every day through the streets no mass for several weeks. He had no money, and hit upon the following expedient to get it; he took possession of one of the Convents, got hold of the wardrobe of the friars, dressed his officers and some of the soldiers in it, and early in the morning had the bells rung for mass. People, delighted at having again an opportunity of adoring the Supreme Being, flocked to the church where he was, and after the house was pretty well filled, his friars showed their side arms and bayonets from beneath their cowls, and closed the doors upon the assembled multitude. At this unexpected denouement, there was tremendous shrieking, when one of his officers ascended the pulpit, and told the people he wanted $10,000 and must have it.—He finally succeeded in getting $3500, when he dismissed the congregation.

As a sample of Santa Ana's pious whims, we relate the following: in the same campaign of Oxaca, Santa Ana and his officers were there besieged by Rincon, who commanded the government troops. Santa Ana was in a convent surrounded by a small breastwork. Some of the officers one night, to amuse themselves, took the wooden saints out of the church and placed them as sentries, dressed in uniforms, on the breastwork. Rincon, alarmed on the morning at this apparent boldness, began to fire away at the wooden images, supposing them to be flesh and blood, and it was not until after some of the officers, who were not in the secret, had implored Santa Ana to prevent this desecration that the firing ceased. Many similar facts are related of Santa Ana. We have not room at present to say more than that there is no man who has filled the space he has, that is so little understood. In short he is all things to all men. He never was out of Mexico, and the likeness exhibited of him bears no resemblance to him.

Niles' Register.

NOBLE REWARD OF INTEGRITY.

A farmer called on Earl Fitzwilliam to represent that his crops of wheat had been seriously injured in a field adjoining a certain wood, where his hounds had, during the winter frequently met to hunt. He stated that the young wheat had been so cut up and destroyed, that in some parts he could not hope for any produce. 'Well my friend,' said his lordship, 'I am aware that we have done considerable injury, and if you can procure an estimate of the loss you have sustained, I will pay you.' The farmer replied, that, anticipating his lordship's kindness, he had requested a friend to assist him in estimating the damage, and they thought that as the crop was quite destroyed, £50 would not more than repay him. The earl immediately gave him the money. As harvest, however, approached, the wheat grew, and in those parts that were most trampled, the corn was the strongest and most luxuriant. The farmer went again to his lordship and being introduced, said, 'I am come, my lord, respecting the field of wheat adjoining such a wood.' His lordship instantly recollected the circumstance—'Well my friend, did I not allow you sufficient to remunerate you for your loss?' 'Yes, my lord, I have found that, I sustained no loss at all, for where the horses had most cut up the land, the crop is the most promising and I have therefore brought the £50 back again.' 'Ah!' exclaimed the venerable earl, 'that is what I like; that is what ought to be between man and man.' He entered into conversation with the farmer, asking him some questions about his family—how many children he had, &c. His lordship then went into another room, and returning, presented the farmer with a check for £100. 'Take care of this, and when your eldest son is of age, present it to him and tell him the occasion that produced it. We know not which most to admire, the benevolence or the wisdom displayed by this illustrious man, for, while doing a noble act of generosity, he was handing down a lesson of integrity to another generation.—*English paper.*

THE SILK BUSINESS.

For the following statements, in regard to the Silk Business in Northampton, we are indebted to the Courier. The Northampton Silk Company have as yet been engaged, principally in preparing the soil, and setting out roots and cuttings. None of the White Mulberry is used, except for engrafting into it other kinds of Mulberry. Trees imported from Europe are not replanted, but cut into slips about six inches long, and set in the earth. The roots start readily, and the foliage expands rapidly. It is not designed to feed worms this season. The tops of the plants will be taken off this fall, and set out on the ensuing spring. The company will be furnish- with no raw silk from their own plantation, but they have a quantity on hand from France, besides cocoons, and preparations are making for the immediate manufacture of silk goods. Machines, from Europe, and of domestic construction, have arrived, for reeling and weaving silk. Both processes will be in operation in a few weeks, at the Company's Works, about three miles from the village.

With regard to the Mulberry seed brought from France and Italy by Mr Whitmarsh, it is observed that it vegetates well, and is preferred in Europe to the Morus Multicaulis, on account of its capability of withstanding the vicissitudes of the weather. These plants are not trees, but merely shrubs, and they expand in very large and nutricious leaves. Mr Whitmarsh believes that the plants will furnish a greater quantity of leaves, by cutting them off annually at the ground, and allowing them to sprout up anew every spring.

MANCHESTER.

All I saw of Manchester was confined to a single day. The *locomotive* took me there in an hour and a half from Liverpool, in the morning, and brought me back at evening. It is a wonderful town. The business is immense. Of the extent of its manufactures, it is difficult to form any adequate conception. Its steam power is almost incredible, as indicated by its tall chimneys, many of which are nearly a hundred and fifty feet high, and make you think, as you approach the town, that you are coming to a city of shot towers. It is said that you can count no less than eighty of these chimneys from a single station. It is easy to conceive what volumes of smoke must be poured forth from so many furnaces. It would be almost suffocating but for an ingenious method which they have contrived to *burn* it, and the strictness of the police in compelling them to do so. After all, it gives a very dingy and sombre appearance to the buildings, and greatly effects the vegetables, fruits, and shrubbery of the gardens. One would think it must render the place unhealthy; but I did not learn that this is the case.

Many of the cotton mills employ from *eight hundred* to a *thousand* operatives, including children. Some of the streets in the business parts of the town are narrow and extremely dirty. The atmosphere is strongly impregnated with various chemical and other odors, and the river is made black by the flood of dye stuffs which are continually poured into it.

Manchester is, next to London, the largest town in England and is rapidly increasing, both in wealth and population. A distinguished banker in Liverpool assured me, that the clear profits of business in Manchester could not be less than *twelve million sterling*, (about *sixty million* of dollars) per annum. As the town is continually extending, it bids fair in a few years to swallow up all the manufacturing villages in the vicinity. Great fortunes have been made and are making there; and no where out of the metropolis is solid capital supposed to be so large, as in Manchester. She is wont to say of her rival sister upon the Mersey, that she is able to buy out the whole town of Liverpool, and keep it on hand. *Dr Humphrey's Tour.*

ANTEDILUVIAN BIPED.

The United States Gazette contains a letter from Pittsburg, giving the following extract of a letter from Judge Williams of Tecumseh, Michigan, dated June 2, directed to the Corresponding Secretary of Pennsylvania Lyceum. If the contents are not a hoax, the discovery is indeed one of the most remarkable ones in modern times.

'I had almost forgotten to tell you of the wonderful discovery lately made in the neighborhood of this place, and which promises to set natural philosophy all agog. Old John Lovel, who resides about a mile from this village, in digging a well lately, about fifteen feet below the surface of the earth, came across a skeleton of prodigious size, and which must have been in the earth for many ages. Dr Sturgis and Dr Patterson both pronounced it a human skeleton of gigantic proportions, and necessarily of a genus long since extinct, and corresponding with the mastodon or mammoth in the brute order.

The thigh bone is two feet and three inches in length, and the skull is frightful. I cannot describe it otherwise than by comparing it in size and appearance to a large wash bowl. One of the teeth which the Doctors call a grinder is enormous, and is in a perfect state of preservation.

It is as large as the cork of a porter bottle, with two prongs and indented exactly like a human tooth. The workmen have not yet completed the extraction of all the bones, and great excitement prevails. Two medical men from New York have offered the owner of the farm $100 for the skeleton, which our doctors have advised him to refuse. From the comparison of the bones already procured from the pit, it must have composed a frame when filled with flesh, united and clothed with appropriate muscles, of at least 14 feet in erect height! Just think of it, and what a world there must have been in creation before the flood! How puny man and man's elephant to the powerful beings of those days.'

SKETCHES OF SEAPORT TOWNS.

JUST received and for sale by JAMES MUNROE & CO. Sketches of Sea Port Towns by Henry F. Chorley in two Volumes. For sale at Boston Bookstore 134 Washington St. j 25

RANDOM RECOLLECTIONS OF THE HOUSE OF LORDS. Just received and for sale by JAMES MUNROE & CO. 134 Washington St. j 25

FARR'S FAMILY PRAYERS. In press, and will be published in a few days, a Manual of Morning and Evening Prayers for Family Worship by Jonathan Farr. JAMES MUNROE & CO. 134 Washington St. j 25

MATTHIAE'S Greek Grammar, translated from the German by Edward Valentine Bloomfield M. A. late fellow of Emanuel College, Cambridge, in 2 vols. Fifth edition, thoroughly revised and greatly enlarged from the last edition of the original, by John Kenrick, M. A. English edition. For sale by RUSSELL, SHATTUCK & Co. f27

NEW LATIN GRAMMAR. RUSSELL, SHATTUCK & CO, have just published, a new edition of Adam's Latin Grammar, by Professor C. D. Cleveland. In this edition, which contains nearly one hundred pages of matter not found in any other, the following are some of the principal additions and improvements.

1. Old list of irregular, defective and redundant Nouns enlarged, and many new ones added;—Remarks on gender and on the force of different cases;—on an Alphabetical List of Nouns of the third Declension that are irregular in the formation of the Ablative singular, and of the Noun, and genplural; List of irregular and unusual comparisons; Observations on Proper Names and reciprocal pronouns, &c. &c.

2. The verbs are conjugated with the perfect participle, which is generally used instead of the supine, which is rarely found, though Dr Adam generally gives it (formed by analogy) without authority. Whenever the supine, however, does occur, classical authority is adduced, as it is for the participle and other parts of the verb which are seldom used, or which are in any respects peculiar. The classical citations are about three thousand.

3. The prepositions are treated of fully, both as used separately and in composition. The original import of each is given, and their secondary traced to their primary meanings.

4. In the Syntax Dr Adam's rules and observations are all preserved in their order, and about seventy new paragraphs, (nearly 20 pages) are added. To facilitate reference every paragraph is numbered.

5. The Prosody has been much enlarged, and the Horatian metres fully elucidated.

Professors and Schoolmasters are invited to examine this edition, as it is believed they will find it far superior to any other edition of the same work. Copies of the Grammar will be furnished gratuitously to teachers who may desire to inspect it. may 21

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First*.

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We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

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From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of young children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

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TO THE REV. J. L. BLAKE.

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Yours, truly, B CUSHMAN,
Preceptor Portland Academy.

Extract of a Letter from the Literary Fraternity of Waterville College

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The general plan and execution of the work we cheerfully approve.

In behalf of the Prudential Committe of the Literary Fraternity of Waterville College,
R. GIDINGS, *Chairman.*

By a new arrangment made in the manufacture of the above, we are enabled to sell the Book at the above low price, which brings it lower than any School Geography in the the market · and it is happily adapted by its style and arrrngment to take the medium between the very small geographies in use for small children, and those of a more elaborate character. New edition this day published by, RUSSELL, SHATTUCK & co.

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M'Intosh's *History of England*
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